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REPORT

OF THE

BASEL EVANGELICAL MISSIONARY SOCIETY.

FORTY-FOURTH YEAR.

1859.

TWENTIETH REPORT OF THE GERMAN EVANGELICAL MISSION

IN SOUTH WESTERN INDIA.

MANGALORE:
PRINTED BY G. PLEBST, GERMAN MISSION PRESS.
1860.

GRM 40

Committee

of the Basel Evangelical Missionary Society.

A. Christ-Sarasin, Esq., Senator, President.
Rev. E. Burckhardt, Secretary.
Rev. J. Josenhans, Corresponding Secretary and Principal.
Rev. S. La Roche.
C. F. Spittler, Esq.
Rev. A. Sarasin.
Rev. W. Le Grand.
Rev. Dr. A. Ostertag.
Rev. F. Gess.
Rev. J. R. Respinger.
Ch. Sarasin-Sauvain, Esq., Senator.
Rev. C. Peter.
U. Zellweger, Esq.

The Committee meet at the Mission House on Wednesday evenings or oftener, if required.

Financial Sub-Committee.

A. Christ-Sarasin, Esq., Senator, President.
Rev. E. Burckhardt, Secretary.
C. F. Spittler, Esq.
Rev. J. Josenhans, Corresponding Secretary.
Ch. Sarasin-Sauvain, Esq., Senator
Th. Linder-Courvoisier, Esq.
U. Zellweger, Esq.
Th. Braun, Esq., Accountant.

Industrial Sub-Committee.

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Ch. Sarasin-Sauvain, Esq., Senator
Th. Braun, Esq.

Sub-Committee for the Education of Missionaries' Children.

Rev. W. Le Grand, President.
Courvoisier von der Mühll, Esq., Treasurer.
Rev. G. Meuret, Secretary and Director of the Children's Home.
Rev. A. Sarasin.
Rev. Dr. A. Ostertag.
Rev. J. Josenhans.
Rev. Mr. Cramer.
Martin Schmerber, Esq.

Sub-Committee for the Halfpenny collections.

Ch. Sarasin-Sauvain, Esq., Senator, President.
Courvoisier von der Mühll, Esq., Treasurer.
H. Burckhardt-Iselin, Esq.
Dr. Balmer-Rink.
Mr. Witzig.
J. von der Mühll-Ryhiner, Esq.
F. Sieber-Heusler, Esq.
Martin Schmerber, Esq.
Th. Braun, Esq.

INSTITUTIONS.

COLLEGE AND PREPARATORY SCHOOL.

Resident Masters.

Rev. J. Josenhans, Principal.	Rev. A. Schauffler.
Rev. F. Gess.	Mr. J. Kolb, Headmaster of the Preparatory School.
Rev. C. Peter.	Mr. Ziegler, Assistant.
Rev. Th. Weitbrecht.	

Assistant Masters.

Dr. Mosley. Mr. Hoff.	English Teachers.
Dr. Hauschild, Music Master.	Dr. Hagen, Medical Instructor.

STUDENTS.

Native Country.	College Division.				School Division.		Total
	Class I.	Class II.	Class III.	Class IV.	Class V.	Class VI.	
From Württemberg	2	8	6	5	4	7	32
Switzerland	0	3	0	3	3	6	15
Baden	0	0	2	1	2	1	6
France	1	1	0	1	1	0	4
Sweden	0	0	0	2	0	0	2
India	1	1	0	0	0	0	2
Hesse	0	0	0	0	0	1	1
Oldenburg	1	0	0	0	0	0	1
Prussia	1	0	1	0	0	0	2
Greece	0	0	0	0	1	0	1
Russia	0	0	0	0	1	0	1
Africa	0	0	0	1	0	0	1
Bavaria	0	0	0	0	1	0	1
Armenia	0	0	0	0	0	1	1
Total	6	13	9	13	13	16	70

CENSUS OF THE MISSIONS.

JANUARY 1860.

NAMES OF MISSION STATIONS.	Established in	Missionaries: Brethren	Missionaries: Sisters	Catechists & Schoolmasters	Native Schoolmistresses	Heathen Schoolmasters	Scholars: Preparandi	Scholars: Boarding Schools: Boys	Scholars: Boarding Schools: Girls	Scholars: Parochial Schools: Boys	Scholars: Parochial Schools: Girls	Scholars: English Scholars	Scholars: Vernacular Schools: Boys	Scholars: Vernacular Schools: Girls	Scholars: Total	Native Christians: Communicants	Native Christians: Non-Communicants	Native Christians: Children	Native Christians: Total	Catechumeni	Totals: Members of the Church and Catechumeni.	Totals: Schoolmasters & Scholars not belonging to the Church	Totals: Grand Total
INDIA.																							
I. The Canara Stations.																							
1. Mangalore	1834	11	7	7	1	5	7	0	70	39	14	92	51	24	297	338	11	239	588	23	611	160	771
2. Mulky	1843	5	1	7	0	0	0	44	0	43	15	0	0	0	102	132	10	183	325	34	359	14	373
3. Udapy	1852																						
Total:		16	8	14	1	5	7	44	70	82	29	92	51	24	399	470	21	422	913	57	970	174	1144
II. The South Mahrattha Stations.																							
1. Dharwar	1837	1	1	1	0	4	0	0	0	6	1	0	195	0	202	13	5	27	45	1	46	199	245
2. Hubly	1839	2	1	2	0	3	0	0	0	3	4	0	180	0	187	33	3	24	60	0	60	183	243
3. Bettigherry	1841	2	2	0	2	3	0	0	26	1	0	0	155	0	182	7	1	31	39	0	39	158	197
4. Malasamudra	1841	2	1	2	0	1	0	23	0	4	3	0	34	0	64	18	4	40	62	4	66	35	101
5. Guledagudda	1851	1	1	1	0	1	0	0	0	3	7	0	90	0	100	25	2	26	53	0	53	91	144
Total:		8	6	6	2	12	0	23	26	17	15	0	654	0	735	96	15	148	259	5	264	666	930
III. The Malabar Stations.																							
1. Cannanore	1841	5	2	14	1	5	0	0	52	19	6	90	333	26	526	244	59	156	459	27	486	447	933
2. Tellicherry	1839	4	3	5	0	4	8	63	0	0	0	87	200	0	358	77	7	123	207	4	211	291	502
3. Chombala	1849	1	1	4	2	2	0	0	0	26	31	0	54	4	115	80	7	69	156	1	157	60	217
4. Calicut	1842	4	2	9	1	4	0	0	59	8	0	80	120	0	267	232	35	170	437	13	450	204	654
5. Palghaut	1858	1	1	3	0	0	0	0	0	0	0	60	0	0	60	7	2	5	14	0	14	60	74
Total:		15	9	35	4	15	8	63	111	53	37	317	707	30	1326	640	110	523	1273	45	1318	1062	2380
IV. Nilagiri Station: Kaity	1846	3	1	2	0	6	0	0	0	9	3	0	92	0	104	16	3	17	36	0	36	98	134
V. Coorg Stations	1853	3	2	2	0	2	1	0	0	16	10	70	0	0	96	34	2	31	67	72	139	70	209
Totals of India Missions		45	26	59	7	40	16	130	207	177	94	479	1504	54	2660	1256	151	1141	2548	179	2727	2070	4797
WESTERN AFRICA.																							
I. Akkra Stations.																							
1. Christiansborg	1845	5	5	3	1	0	0	0	26	20	8	0	0	0	54	77	10	53	140	12	152	3	155
2. Abokoby	1854																						
II. Adangme Station.		5	1	7	0	0	0	17	0	14	2	0	12	0	45	49	20	33	102	30	132	17	149
Odumase	1856																						
III. Akuapim Stations.																							
1. Akropong	1843	4	2	9	1	0	21	10	10	22	21	0	39	12	135	67	19	26	112	22	134	51	185
2. Aburi (Abude)	1847	1	2	3	1	0	0	0	20	1	2	0	12	0	35	20	0	6	26	15	41	20	61
IV. Akim Station: Gyadam	1855	3	2	1	0	0	0	0	0	0	0	0	7	0	7	5	0	0	5	10	15	7	22
Totals of Africa Missions		18	12	23	3	0	21	27	56	57	33	0	70	12	276	218	49	118	385	89	474	98	572
CHINA.																							
1. Lilong	1859	0	0	1	0	0	0	0	0	10	0	0	0	0	10	55	45	31	131	2	133	0	133
2. Tshonglok	1856	0	0	1	0	0	0	0	0	0	0	0	0	0	0	6	0	1	7	2	7	0	7
3. Victoria	1856	1	0	2	0	2	0	0	0	10	0	0	0	0	10	23	5	5	33	18	51	5	56
Totals of China Missions		1	0	4	0	2	0	0	0	20	0	0	0	0	20	84	50	37	171	22	191	5	196
Grand Total:		64	38	86	10	42	37	157	263	254	127	479	1574	66	2956	1558	258	1296	3104	290	3392	2173	5565

Children's Home.

Director		Rev. G. Meuret.
Tutor		Mr. E. Gausser.
Governess		Miss C. Scholz.
Children,	Boys	23
	Girls	8
		Total 31.

Travelling agents.

Rev. C. Peter, Travelling Secretary.
Rev. Dr. F. Zaremba.
Rev. J. Huber (late of Calicut, India), Switzerland.
Rev. F. Müller (late of Tellicherry, India), Würtemberg and Baden.
Rev. H. Albrecht (late of Dharwar, India), Hessen and Nassau.

Names of Missionaries.

The letter (m.) after the name indicates, that the Missionary is married, the letter (w.) that he is a widower. The names of Lay-Brethren are marked by an asterisk.

Name.	Birth.	Native country.	Date of active service.	Station.
I. Missionaries employed in India.				
1. S. Hebich.	19 April 1803	Württemberg	1834	At Home.
2. Dr. H. Moegling m.	29 May 1811	do.	1836	Coorg.
3. Dr. H. Gundert m.	4 Febr. 1814	do.	1838	At Home.
4. J. Müller m.	15 Jan. 1813	do.	1839	Hubly.
5. J. M. Fritz w.	5 June 1815	France.	1839	At Home.
6. J. J. Ammann m.	6 July 1816	Switzerland.	1839	Mulky.
7. Ch. Irion m.	6 July 1812	Württemberg	1841	Tellicherry.
8. A. Bührer m.	29 Jan. 1815	Switzerland	1842	Mangalore.
9. Ch. Müller m.	21 Jan. 1819	Württemberg.	1842	Cannanore.
10. J. F. Metz	29 June 1819	do.	1843	At Home.
11. G. Würth m.	18 Sept. 1820	do.	1845	Bettigherry.

Name.	Birth.	Native country.	Date of active service.	Station.
12. J. G. Kies m.	25 Febr. 1821	do.	1845	Guledagudda.
13. Ch. Moerike m.	10 Febr. 1822	do.	1845	Nilagiris.
14. G. W. Hoch m.	6 May 1821	do.	1846	At Home.
15. *J. Leonberger. m	6 Jan. 1822	Württemberg	1849	Malasamudra.
16.* J. Haller m.	15 Febr. 1825	do.	1851	Mangalore.
17. H. Kaundinya w.	20 March 1825	Canara, India	1851	Mangalore.
18. E. A. Diez m.	24 Dec. 1826	Württemberg	1851	Chombala.
19. *G. Plebst	16 Aug. 1823	do.	1851	Mangalore.
20. O. Kaufmann m.	19 Oct. 1828	Baden	1853	Dharwar.
21. F. Kittel	17 March 1832	Hannover	1853	Coorg.
22. *G. Pfleiderer m.	28 Sept. 1829	Württemberg	1854	Mangalore.
23. F. Sauvain m.	26 Dec. 1829	Switzerland	1854	Coorg.
24. Ch. G. Richter m.	4 May 1829	Baden	1855	Coorg.
25. Ch. Aldinger m.	4 Jan. 1826	Württemberg	1855	Tellicherry.
26. J. Strobel m.	19. Febr. 1832	Frankfort	1856	Palghaut.
27. W. Herre m.	27 Sept. 1831	Württemberg	1856	Tellicherry.
28. *J. Lauffer	4 Jan. 1834	do.	1856	Calicut.
29.* J. Bosshard	27 Dec. 1827	Switzerland.	1856	Codacal, Calicut.
30. *J. Hunziker m.	10 May 1831	do.	1856	Mangalore.
31. C. G. Hanhart	25 May 1831	do.	1857	Chombala.
32. P. A. Convert	17 Sept. 1832	do.	1857	Calicut.
33. W. Roth m.	21 Febr. 1828	Baden	1857	Bettigherry.
34. J. Fr. A. Maenner.	22 July 1828	Württemberg	1857	Udapy.
35. Ch. J. Würtele	21 Nov. 1833	do.	1857	Nilagiris.
36. J. Huber	28 Febr. 1834	Switzerland	1857	Hubly.
37. *C. F. R. Hahn	17 Febr. 1833	Württemberg	1857	Malasamudra.
38. *S. G. Schoch	13 Dec. 1835	Switzerland	1857	Tellicherry.
39. H. Hauff m.	8 Sept. 1825	Württemberg	1857	Mangalore.
40. A. H. Finckh m.	30 Nov. 1831	do.	1857	Mangalore.
41. J. G. Burkhardt	20 Nov. 1829	do.	1858	Tellicherry.
42. *C. Ch. Schlunk m.	31 Jan. 1831	Prussia	1858	Cannanore.
43. J. J. Briegel	4 Dec. 1832	Württemberg	1858	Udapy.
44. J. Mack	18 May 1836	Baden	1858	Mangalore.
45. J. F. Traub	30 July 1834	Württemberg	1859	Udapy.
46. R. Hartmann	1 April 1831	Switzerland	1859	Mulky.
47. L. Ph. Reinhardt	12 Sept. 1836	Baden	1859	Cannanore.

Name.	Birth.	Native Country.	Date of active service.	Station.
II. Missionaries employed in Africa.				
1. J. G. Widmann m.	30 Jan. 1814	Württemberg	1842	Akropong.
2. J. Mohr. m.	22 June 1814	do.	1846	Akropong.
3. J. Ch. Dieterle m.	20 July 1816	do.	1846	Abude.
4. J. Stanger w.	24 June 1820	do.	1846	Abokoby.
5. C. W. Locher m.	13 June 1819	Switzerland	1849	Christiansborg
6. J. Zimmermann m.	2 March 1825	Württemberg	1849	Christiansborg
7. S. Süss m.	6 Jan. 1822	Baden	1850	Gyadam.
8. J. A. Mader m.	18 Jan. 1826	Württemberg	1851	Akropong.
9. J. G. Christaller m.	19 Nov. 1827	do.	1852	At Home.
10.* H. L. Rottmann m	26 May 1832	Holstein	1854	Christiansborg
11. J. Heck	4 May 1832	Württemberg	1856	Abokoby.
12. *E. Schall	31 Dec. 1825	Württemberg	1856	Christiansborg
13. *J. Haas m.	22 March 1832	Switzerland	1856	Gyadam.
14. *M. Ried	1 March 1833	Baden.	1856	Abokoby.
15. *J. Kromer	5 Febr. 1837	Württemberg	1857	Gyadam.
16. *H. Laissle m.	15 Febr. 1831	do.	1857	Abokoby.
17. *G. Lindenmeyer	9 May 1832	do.	1857	Christiansborg
18. *J. Lang	12 Nov. 1830	Switzerland.	1857	Akropong.
19. J. G. Auer	18 Nov. 1832	Württemberg.	1857	Akropong.
20. C. F. Aldinger	16 May 1834	do.	1857	Christiansborg
21. E. Schrenk	19 Sept. 1831	Württemberg	1859	Christiansborg
22. C.F. L. Strömberg	7 Dec. 1834	Sweden	1859	Akropong.
23.* M. Klaiber	10 Aug. 1834	Württemberg	1859	Christiansborg
III. Missionaries employed in China.				
1. R. Ch. F. Lechler w.	26 July 1824	Württemberg	1846	At Home.
2. Ph. Winnes	12 Sept. 1824	Baden	1852	Lilong, Quang-tung.
3. Ch. Martig	4 Febr. 1833	Switzerland	1859	Lilong.

Schoolmistresses.

India. Miss M. Will, Mangalore.

West Africa. Miss W. Maurer, Christiansborg.
Miss K. Rüdi, Christiansborg.

Publications

of the Basel Evangelical Missionary Society.

GERMAN MONTHLY PERIODICALS.

Der evangelische Heidenbote. (Evangelical Heathen Messenger.) Basel Fs. 1. 30. Cts.

Evangelisches Missions-Magazin. (Evangelical Missionary Magazine.) Basel Fr. 5.

OTHER GERMAN PUBLICATIONS.

Atlas der Evangelischen Missions-Gesellchaft in Basel. (Basel Mission Atlas, containing the Hemispheres, Africa, Upper Guinea, the Gold-Coast, India, Southern Mahrattha Country, North Canara, South Canara and Coorg, Malabar and Nilagiris, China, Sinon District in China.) Basel Fr. 5.

20 Missionsbilder mit Text. (Twenty Illustrations of Missionary Scenes) First Series, at Basel Fr. 4. 30 cts. Second Series, Basel Fr. 5.

Maennerchoere zum Gebrauch der Evangelischen Missions-Schule in Basel. (Hymn Tunes and Anthems sung in the Basel Mission College.) Basel Fr. 3.

A great variety of German Tracts on Missionary Subjects, and collections of cheap prints, representing Missionary scenes.

FRENCH.

Tschin, le pauvre enfant chinois	Basel	4 Cts.
Scènes du monde payen	do	4 Cts.
La maison des orphelins de Bénarès	do	4 Cts.
Biographie de H. A. Kaundinya	do	10 Cts.
Les deux Mehométans Sabat and Abdul Messih	do	15 Cts.
Les missions chez les Arawakkes	do	30 Cts.
Scènes missionaries offertes à la jeunesse	do Fr.	4. 50 Cts.
Carte générale des Missions avec explication	do	15 Cts.
Voix des missions. (a quarterly sheet.) Per annum		50 Cts.

La Société des Missions Evangéliques de Bâle en1842—,addressé au nom du comité des Missions de Bale à tous les chrétiens évangéliques. Gratis.

Rapports de la société des Missions Evangéliques de Bâle; 1855-1858. Gratis.

Rapports de la commission pour l'éducation des enfants des Missionaries de la Société des Missions Evangéliques de Bâle. 1854—1858. Gratis.

ENGLISH.

Twenty Illustrations of Missionary Scenes, for exhibition in schoolrooms. Basel 6 shillings.

Publications of the Mangalore Mission Press in 1859.

	Pages	Copies
Tulu New Testament (finished.)	324	2000
Canarese Almanac 1859.	52	800
Colenso's Arithmetic I. part, Canarese (not finished)	72	2000
Map of India		3800
Canarese Reading Book 4 parts	80	1500
do. do. II. Ed.	51	2000
Canarese Book of instruction for confirmation	24	800
Canara Gazette, Jan. to March.	24	150
Canarese Proverbs. III. Ed.	151	1000
Canarese Messenger, Jan. to June.	96	250
Canarese Collection of Prayers.	78	500
Irárupatrike in English.	56	1000
Tulu Liturgy.	250	400
First Catechism of Canarese Grammar	40	2000
Do. II. Ed.	56	1000
Canarese Heart book. III. Ed.	65	1000
Gnánamárgada Soochane. VIII. Ed.	20	4000
19th Report of the Basel Missions	116	1200
Canarese Schoolgrammar	120	1000
Canarese Biblical Commentary from Acts to Galatians.	152	1000
First Book of Lessons, Canarese	71	2000
Second Book of Lessons do.	132	2000
Medical Treatment of Animals, Canarese	28	1000
Short Stories in Canarese	42	1000
Do. in English	42	1000
Sanmárga Vichárane VIII. Ed.	64	4000
Arnolds Bible Stories, Tulu	140	1000
Ratnamále, Canarese II. Ed.	36	2000
Kurz, System of Religion, lithographed		200

New Biblical Tracts.

I.	The birth of Jesus	8	1000
II.	The Wise men; Jesus 12 years old	8	1000
III.	The Sermon on the Mount	16	1000
IV.	The Prodigal Son, Lost Sheep and Mite	8	1000
V.	The Passion, Resurrection and Ascension	66	1000
	Total		46600.

Publications of the Tellicherry lithographic Press in Malayalam:

Universal History.
Church History.
Hymn Book, containing 245 hymns.
Liturgy of the Basel Evangelical Mission Churches.
The Pilgrims' Progress.
Old and New Testament Bible Stories.
Catechism.
Harmony of the Gospels.
Christian Evidences.
The Heart-Book.
Malayálam Grammar.
Malayálam Spelling Book.
A thousand Malayálam Proverbs.
Nala charitra sáram.
The true Cross.
A conversation on Christianity.
Martyrdom of Polycarp.
Elements of Arithmetic.
Geometry.
Bible stories abridged.
The art of Dying.
The Glory of Christ.
The good Shepherd.
The Creation.
Pilgrims' Progress abridged.
Incarnation of Christ.
Instruction in the truth.
Henry and his bearer.
Second Catechism.
On true religion.
The sinner's friend.
Mata vichára, from Canarese.
Translation of the Scriptures: Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon, New Testament.
Kurz, System of Religion.
Do. Sacred History.

REPORT.

The following passages taken from the last yearly report of our Home Committee, read by the Rev. J. Josenhans, Principal of the Missionary Institution at Basel, at the forty fourth anniversary of the Society on the 29th June 1859 will interest the Friends and supporters of our Mission in India.

„Our anniversaries have ever been and ever shall be days of praise „and thanksgiving, even in seasons of chastisements and afflictions. But „never on the days of our yearly assembly have we had greater „cause for joy and gratitude, than on this present occasion. While „on the frontiers of our common country the storm of war rages, my- „riads rush into the whirl of battle and thousands of lives are sacrifi- „ced, while the natives of Europe are kept in painful suspense and an- „xious expectation of things to come, we have here assembled in per- „fect peace, and have met together in the house of God for the purpose „of receiving the history of the Basel Evangelical Missionary Society „during the past year, the forty fourth of its existence and labors, „and to speak, as we have been wont to do, of the works which the „great Prince of Peace and Life has wrought among us and through us. „Might it not be far otherwise, and is it through our merit, that these „blessings are once more vouchsafed to us? Is it not the Lord's doing, „and is it not marvellous in our eyes, that we all, who have come to- „gether, Brethren from Switzerland, Germany, France, Russia and „other countries, are united here and of one mind, looking forward to „the fulfilment of that hope, the greatness and glory of which surpass- „es all the pomp and majesty of the world. Truly this is a token „for good, worthy of profound gratitude. It is a pleasing evidence of

„the fact, that even the mighty commotions of the last days, the „greatest political events, which we, the generation of nearly half a „century of peace, have lived to witness, have not prevailed to draw „into and to drown in the vortex of worldly interests the minds and „hearts of those who hope for the kingdom of God.

„The income of the past year has been the largest on record in the „history of our Mission. It has exceeded that of the year 1854 by „312,045 fr. or £ 12,482, (25 fr. make £ 1.) a circumstance the more „encouraging as it results from an increase in all the different bran- „ches of our resources. The auxiliary associations have raised their „contributions by fr. 22,598, special donations of friends sent direct to „our treasury have risen by fr. 116,984, the halfpenny collections „have increased by fr. 7163, and even when fr. 150,000, the extraordi- „nary gift of an individual friend of the Mission are deducted, the „balance of fr. 494,767 remains, a sum only a few thousand francs „below the total income of the preceding year. On the other hand „it must not be overlooked, that our expenditure has steadily risen „since 1854 and amounted during the past year to fr. 577,851 ex- „clusive of the cost of extraordinary undertakings, although the Home „expenditure was less by fr. 5000. This increase of expenditure is „caused by the enlargement of our Missionary operations abroad in „India, and especially in Western Africa. Our Mission in India has ex- „ceeded the budget of 1857-58 by fr. 14000 and our African Mission „by fr. 37,000. In the year 1854 the number of our foreign Mission- „aries amounted to 44; at present, after deducting those who died du- „ring the past year and required to be replaced, we are supporting „in connection with our foreign Missionary stations, 70 brethren, „31 of whom are married, 99 children, 3 unmarried sisters, to whom „must be added 82 Catechists, 11 native Schoolmistresses, and 9 Mas- „ters of English Schools. Our Mission to China moreover must be „considerably strengthened and more largely supplied with men and „means, if we are to avail ourselves worthily of the great opening given

„by the peace lately concluded between the Western powers and the „Government of Pekin. The Missionary Institution here numbers 71 „Brethren in its two divisions, who are preparing and waiting for being „sent out in course of time to our Missionary Stations. No less than „9 brethren received during the past year their commissions for foreign „service, and left for Africa, India and China. One Brother from the „Western Africa after having spent two years at home on account of „his health has returned to his mission accompanied by two new Col- „leagues intended for the Akropong and the Christiansborg Station."

On the Sunday preceding the anniversary a large number of Friends residing at Basel, assembled in the hall of the Mission House, to witness the baptism of an African girl, Anyamma, who had accompanied a Missionary family on their return to Europe. She came from her native country a heathen, and is about to return to it a Christian.

At the time of the anniversary the roof was put on the new Mission house, the erection of which had so far prosperously advanced by the Lord's goodness, when the House was by a special and solemn service committed to the care and protection, and dedicated to the honor of the Lord whose providence has furnished the Committee in a most unexpected way with the means necessary for the execution of a plan, which they had long had under consideration.

The Home Committee continue to employ three of our Indian Missionary Brethren, whose health forbids their return to a tropical climate, at least for the present, as travelling Agents in Switzerland and Germany. These labors have done much to advance the cause of Missions, and to create and foster a greater interest in the affairs of Evangelical Missions in those countries. A brother of advanced age *)

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*) While this report is carried through the press, we have received a short and kind note from our venerable Brother Zaremba begging us to notify, if possible, some slight inaccuracies of which we have been innocently guilty in our last year's report. Our dear brother informs us: "I was not subsequently pardoned, as stated in your report pag. 18, by the Emperor Alexander I., but, *before* my reception into the Mission house, (which took place in 1818)

who formerly belonged to the Basel Mission in the Caucasus, which in 1835 was extinguished by the orders from the Emperor of Russia, prevailed upon by the influence of the powerful Clerus of the Greek Church, who were jealous of the introduction of the Scriptures among the Armenians and the spread of scriptural knowledge and views in their wide domain,—has been enabled through the mercy of the Lord to conclude a Missionary tour of three and a half years' duration and to return in peace and safety to the headquarters of the Mission. He has travelled through Russia, has visited the Caucasian provinces, the former field of his Missionary labors, Odessa with other places on the shores of the Black sea, and Bessarabia, and returned by way of Constantinople, Smyrna and Trieste. His self-denying labors courageously undertaken at a time of life when men seek rest and repose, have been singularly favored and blessed.

He has excited an interest in the work of Missions among the inhabitants of regions rarely visited by European travellers, and has gained over to the faith and service of Christ a young Armenian who has since been received into the Missionary Institution at Basel.

Western India.

The review of almost every year in the life of individuals and of Societies presents some peculiarity of character arising from the combination of circumstances and events which have marked the period now passed and distinguished it from its predecessors as well as success-

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his Majesty desired Count Capodistrias, the then Secretary of State, to signify to me his compliance with my petition, and his permission that I might follow the bent of my heart. The Minister of Ecclesiastical affairs also, about the same time, addressed a letter to me in which he congratulated me upon the choice of so noble a calling. Without the Emperor's permission the Committee would not have received me into the Mission house. I went to the Transcaucasian provinces in 1821 accompanied by Br. Dittrich. We stayed eight months at Petersburg, where I had an interview with the Emperor. I left Shusha in 1838. My late visit, therefore, took place after twenty years, not forty, as stated."—In this last point, however, we were correct enough; for the leave of Alexander I. was given in 1818 and that of Alexander II. about forty years afterwards. We did not intend to give the time from Br. Zaremba's departure to his return to the Caucasus.

ors. Each year under the providence and discipline of God, dealing with men and especially with his children in wisdom and mercy, thus bears, to the eye of the thoughtful observer, a signature of its own.

In the history of our Indian Mission we have had years of decided and encouraging progress when important victories were gained in more than one station. Such years of promise have not unfrequently been succeeded immediately by years full of losses and discouragements. The year before last was mournfully distinguished by an unprecedented mortality which almost decimated the number of European agents. The last year which now passes under review, has seen an alarming exodus of old and tried laborers compelled by ill health to leave the tropics, a sudden loss such as our Mission never before sustained.

Early in the year Br. Gundert returned to Europe after having long battled against a complication of disorders, until he felt it impossible to continue at work. He hoped then, to return after a year or so, and left his wife and daughter at Calicut, where they superintended the female boarding School after the death of Sister Fritz. But his health has so little improved at home that the medical men who have been consulted, have protested against his return to India at all. We shall therefore lose also the services of Sister Gundert who after twenty five years of labor in this country prepares for joining her husband and family in Germany. After the last Monsoon Br. Hebich, our worthy Senior, who had landed at Calicut in October 1834 with two Colleagues and established the first of our stations, at Mangalore, and who had worked on without interruption for full twenty five years was suddenly warned by alarming symptoms, that his time had come for seeking in a change of climate the restoration of his health, which rapidly gave way. He has reached home and appears to have regained sufficient strength and health to lay himself out in daily and incessant labor. Our last accounts speak of him as staying at Basel

preaching every evening to crowded audiences in one of the largest churches of the city and spending almost every hour of the day in visiting or being visited by such as are impressed by his plain, unmistakeable and unvarnished proclamations of the Gospel of Jesus Christ and of the sinfulness and corruption of man.

The Stations of Calicut and of the Nilagiri have lost their senior Missionaries, the Brethren Fritz and Metz. We hope, indeed, that these Brethren may in due time resume their labors with renewed health and strength. Yet their absence, even for a year or two will be severely felt. The Mangalore Station has lost Br. Hoch, one of the oldest Brethren of that Mission. And three other veteran Brethren have been under the necessity of sending their wifes and families to their native countries. A large number of Missionary children, twenty-one in number, and three Malayalam youths who are to receive their education in the Missionary Institution at Basel have embarked with our Brethren and Sisters on board the Windsor Castle which sailed from Cannanore on the 10th January. A few days previous to the departure of this vessel freighted with so large a party from our Mission, Sister Müller, the wife of Br. Christian Müller at Cannanore, while busily preparing the outfit of one of her children for the voyage, was herself called away from her labors to the rest which remaineth for the Children of God.

This year of departures has given us but four new arrivals. Two Sisters, now the partners of the Brethren G. Pfleiderer and J. Hunziker, have come to join the Mangalore Station. To the Cannanore Station Br. Reinhardt has been added, and Br. Schlunk who came out to India in December 1858, has been joined by his wife. Grateful as we feel for these accessions, yet they do not cause us to forget our great losses, which are very severe, though we hope for the return, after some time, of several of the older Brethren.

The recent loss of laborers from our Missionfield does not yet tell upon the census, the increase of our congregations amounting to three

hundred members less one; but it presses heavily upon those that are left to carry on the work, and will show itself, we fear, in the census of the coming year; though it must not be forgotten, that the Lord can work through few as well as through many, and is often pleased to show forth his own power most manifestly when human strength is at the lowest ebb. In the increase of members the congregations of all the five districts of the Mission have shared. Upwards of one half of the members added, are communicants. The congregations of Canara and Malabar have, as usual, had the largest accessions. Coorg, the latest of our Stations has made, comparatively, the greatest stride in advance. However, some Stations, hitherto the least fruitful, have had special proof, that the gospel, as of old, is in our days heard by the poor, and that the good Shepherd of Souls has not changed his mind, but is still seeking that which is lost, i. e. despaired of by men, but chosen by God.

The Schools established at Tellicherry and Mangalore with a view to supply the Mission with Catechists and Christian Schoolmasters, are gradually drawing a large number of youths from our congregations. Still the demand for trained and good men to assist the European Missionaries in their work of preaching and teaching, will for many years far exceed the supply from our preparandi and catechist classes, youths of superior promise will from time to time be received into the Mission College at Basel, (as the three lads from the Tellicherry School, now on board the Windsor Castle), there to go through a regular course of study extending over five or six years, when they are ordained with their European Brethren and return to their native country as Missionaries, still familiar with the language, climate and habits of their homes, yet spiritually and intellectually we hope in possession of the freedom of European Christianity. Br. H. A. Kaundinya at Mangalore has been the first of this race of German-Indian Missionaries. Two other Indian Brethren are at present in the Basel College and will return, we trust, in a year or two. Before they

leave, the Malayálam youths, above mentioned, will have become familiar with the Basel Institution, and, if the Lord be pleased further to own this experiment by his blessing, our Indian Mission may in time to come stand in the closest and liveliest connection with the mother churches of Germany and Switzerland, even if few European Brethren remain in this country to guide the counsels and labors of the native Brethren, who may then bear the chief burden of the work. These may appear sanguine expectations to some of our Friends. But if it be the purpose of the Lord to take possession of his rightful inheritance, to which India belongs with the rest of the world, will he not cause the great work at last to be done principally by native instrumentality? and is not the plan of our Home Committee likely to produce valuable native laborers? Let us hope and pray for much, and much will be given us by him who has said: Open thy mouth wide, and I will fill it.

The work of itinerant preaching, most important as it appears to us, will suffer for some time to come from the present scarcity of Brethren, the strength of most of the Brethren remaining is taken up by duties which confine them to their stations. Yet the hand of the Lord is not shortened, He can send His word to such as He has chosen unto eternal life, and even raise up living witnesses and fill them with His Spirit, to glorify His name. May our present necessity prove His opportunity!

I. CANARA.

MANGALORE.

Rev. A. Bührer (1842)* *and Mrs. Bührer* (1846). *Rev. W. Hoch* (1846) *and Mrs. Hoch* (1851). *Rev. H. A. Kaundinya* (1851). *Rev. H. Hauff* (1857) *and Mrs. Hauff* (1857). *Rev. A. H. Finckh* (1857) *and Mrs. Finckh* (1858). *Rev. J. Mack* (1858).

INDUSTRIAL DEPARTMENT.

Messrs J. Haller (1851) *and Mrs. Haller. G. Plebst* (1851). *G. Pfleiderer* (1854) *and Mrs. Pfleiderer* (1859). *J. Hunziker* (1856) *and Mrs. Hunziker* (1859).

Schoolmistress.

Miss M. Will.

Catechists and Schoolmasters.

G. Kolb, J. Kamsika, Daniel Aaron, Leonhard Shiri, Samuel and Theophilus Ammanna, Samuel Sona.

Communicants	338	*last year*	306
Non-Communicants	11	- -	5
Children	239	- -	215
Catechumeni	23	- -	47
Preparandi School	7	- -	7
Girls' Boarding School	70	- -	68
Christian Day-scholars	53	- -	51
English School	92	- -	113
2 *Vernacular boys' Schools*	51	- -	60
2 *Vernacular girls' schools*	24	- -	27

This station has seen great changes. Br. and Sr. Hoch had for several years been in weak health, aud had been forced from time to time to retire to the Nilagiris. Br. Hoch's labors, whenever he lived at Mangalore, went beyond his strength. He had not only charge of the English School, latterly assisted, first by Br. Keuler, then by Br. Mack, but to attend to many other duties connected with the sta-

*)The figures after the names of Missionaries show the date of their first leaving Europe.

tion and the Mission, as Secretary to the General Conference. At length Sr. Hoch's health failed entirely and the Home Committee resolved on calling both home for the restoration of their health and desired them to conduct the party of Mission children, who were to go home early in 1860.

While the Mangalore Mission thus was deprived of two of its oldest members, it had an accession of two in the persons of Miss Werner and Lavanchy who arrived in November and were subsequently married to the Brethren Pfleiderer and Hunziker.

The CONGREGATION has had an increase of 64 souls, 25 of whom are adults. Nine couples were married during the year and 15 persons died, 7 adults and 8 children. The new baptisms stand in no direct connection with the public preaching of the gospel, but are rather the fruit of the unobtrusive but not the less wholesome influence, which Christians of established character exercise over their heathen relatives and neighbors. The internal growth of the Church is observable. The word of God silently and gradually manifests its enlightening, chastising and transforming power. Active proofs of spiritual life, of personal watchfulness and corresponding zeal and interest in the souls of others do not abound as they ought. However the exercise of church discipline is not often called for. A few unruly people have given considerable trouble. Three of them have been excluded for a time from the church, and one has been excommunicated who had employed false witnesses in a law-suit and refused to submit to discipline. The generality of the congregation lead a decent and quiet life, and we are happy to observe a moral tone and sound judgment gradually gathering strength among our people, intolerant of unchristian conduct and overt acts of ungodliness. Most of the new converts are weavers, two have been the first fruits of the Carpenter Caste.

One of the candidates for baptism, a youth, used the following words in a private conversation: "I am very glad I am going to be baptized, I feel great joy in the word of salvation, which I am now learning to read, it is my rod and my staff. It is true I am a big sinner, I was very bad as a heathen, I have committed all sorts of sins, I never thought of heaven or hell, nor even of a future reward, till I heard the Word for the first time from Mr. Camerer (who died

at Udapy, a little more than a year ago). I am deeply grieved when I think of my sins; but since I believe in Jesus, who came to save sinners, I have joy also; He has pardoned me, and therefore I have peace and joy in my heart." The happy expression of his countenance bore witness to the sincerity of his language. The family of the demon-priest, who, as mentioned in the last report, was baptized shortly before he died, is also a source of joy to us. His widow and five children were received into the church, the latter especially stepped forth boldly and cheerfully to kneel for the administration of the rite and showed by the happy smile on their faces, that they appreciated the blessing bestowed on them. Their deaf old grandmother was baptized with them at her urgent request. "Shall I remain behind? said she. I have given up the world and the devil, and believe in Jesus." Bowed down by age and leaning on her staff, she dragged herself to church to be buried with Christ by baptism into his death.

Two great Missionary Tours have by the Lord's blessing been accomplished within the year, one by the Brethren Kaundinya and Finckh, who with some catechists and scholars from Mangalore accompanied the three Coorg Brethren to the great annual festival at Talakavery, where they called the pilgrim-crowds from the waters of the Kaveri to the fountain of living waters opened by God for the cleansing away of sin. The second by Br. Hunziker and Catechist Samuel Ammanna. This was a much longer expedition, to which a peculiar interest attaches. The idea originated with our brethren of the Press, and was under God's blessing carried out most successfully. Br. Hunziker was also accompanied by a Colporteur who, however, fell sick on the road and was obliged to return to Mangalore before the party had gone over half their ground. The threefold object of the tour was to visit if possible the whole of the Canarese country with a good stock of Scriptures and Tracts for sale and distribution, to preach the Word wherever an opportunity might offer, and to ascertain from people of all classes what kind of books would be acceptable to them. The Madras Auxiliary Bible Society met the application for a grant of Bibles and parts of scriptures in a most liberal spirit and offered to bear a considerable share of the travelling expenses. Br. Hunziker relates the following particulars:

Within the space of four months (from May to September) we travelled about a thousand miles among the Canarese population of the Mysore table land, from

village to village and town to town, visiting about a hundred different places. The principal towns and larger villages, through which we passed, were the following: Mercara, Hoonsoor, Mysore, Seringapatam, Bangalore, Toomkoor Hasan, Halebid, Sira, Chittledroog, Bellary, Harpanhally, Hurryhur, Savanur, Hoobly, Dharwar, Bettigherry, Badamy, Guledgudda, Yellapur, Taddry, and Kumpte on the coast. Of 722 Bibles and parts of Scriptures 282 were sold, and 440 given away gratis, the latter especially to hearers or inquirers, who chiefly on market days had come considerable distances even from unfrequented parts of the country. In the north of the Astagram Division, in Nuggur, and in the Southern Mahratta country we succeeded better than in the southern districts of Mysore. The greatest obstacle to the sale of books we found to be not so much the poverty of the people, but their great ignorance and that stolid indifference to every thing intellectual or spiritual. Samuel, the Catechist, preached regularly twice a day in the bazaars, near cutcherries and temples, or at other convenient spots, except when rain kept him at home. However even on rainy days many opportunities for conversation offered themselves at travellers bungalows, in huts or in temples, in which we had often to stay for the night. Generally speaking the lower castes were more open to the truth than the higher as Bramins, Lingaites or Mohamedans. The latter often showed themselves positively hostile, although on one occassion two Mohamedans wished to purchase Bibles in Hindostany, copies of which we were sorry not to have brought with us. On the same day about fifty people were listening to an address from John 3, 16. at the close of which an old man said, "This word is true and worth our accepting and acting accordingly." Many wished to hear the whole chapter read, from which the text was taken, a desire which we gladly gratified. We humbly thank the Lord for the measure of success he vouchsafed us in the sale and distribution of the Scriptures, as well as for the preparation of the minds and hearts of the people who came to hear our message of peace.—

All the Brethren of the station have been graciously preserved from serious illness. The younger Brethren have gradually taken their full share of Mission work. Bazaar-preaching is more regularly and vigorously carried on than in former years. On several evenings of the week public preaching is carried on by Missionaries and Catechists in three much frequented localities. From 20 to 100 hearers assemble in those places at stated hours and generally form well behaved and attentive congregations.

The Preparandi School, hitherto under the joint-charge of the Brethren Kaundinya and Finckh, has had the same number of pupils

as last year. Five of these are diligent and promising lads. In the Old Testament the historical books to the 2nd book of Kings, and in the New Testament the four Gospels have been read and explained. The course of Biblical history has been nearly completed. Every day one of the pupils had without help of book to repeat some passage of history which was then catechetically analyzed. The repetition of the Sunday-sermons on Monday, and a full weekly examination on Saturdays have proved very beneficial. The course of General History has proceeded as far as the Reformation. In Mathematics the pupils have made little progress. In English their progress has been most remarkable. Still more encouraging however is the fact, that a spirit of prayer is manifesting itself among the Scholars. On the first of February 1860, a new class of fifteen has been received into the Seminary.

The Girls' Boarding School, under the direction of Sr. Hauff and Miss Will, has had the benefit of the assistance of Miss Daeuble for the greater part of the year, till her marriage with Br. Finckh opened another sphere of usefulness to her. Of 67 girls 12 have been married within the year, and 3 have returned to their parents. 18 have been newly received, of whom 6 were heathens. Of these 4 were baptized after due preparation. The school children have been blessed with health, whilst cholera and smallpox carried off many in our neighborhood. Little can be said of the religious life of the children, yet we feel convinced, that our institution proves a blessing to the congregation as well as to the people at large, as an effort, however small, to raise the female sex of the country.

English School. In April Br. Mack had on the departure of Br. Hoch for the Nilagiris to take charge of the school. He was faithfully assisted in his labor by the teachers G. Kolb and J. Kamsika. In the middle of September Br. Hoch returned once more to his post, but only for a short time, to close his connection with the school by presiding at the public examination in November. Since Br. Hoch's final departure, Br. Kaundinya has taken his place as superintendent of the school. At the end of the year the number of scholars was 71.

The 2 VERNACULAR BOYS' SCHOOLS have been going on as usual. Since Sr. Hoch has left, Sr. Bührer has begun to visit the two VERNACULAR GIRLS' SCHOOLS.

In the PRINTING ESTABLISHMENT the principal burden has fallen upon Br. Plebst especially during the time when his colleague Br. Hunziker was on his long and interesting tour. The establishment affords employment to 28 people, six of whom are heathen. 46600 copies of a great variety of books and tracts have issued from the press during the year, 10,200 copies of which have been published for the Educational department of Government. The Tulu Liturgy has been carried through the press, and the Tulu Testament completed. The Canarese Messenger has been discontinued for want of adequate support.

The WEAVING ESTABLISHMENT is in a very flourishing condition. The erection of the large weaving room which contains forty looms, has been of great service to the establishment. Br. Haller is enabled to superintend all the workmen more effectually at much less expense of time and strength, and the workmen have become more punctual and diligent. Fifty more weavers might be advantageously employed, but our christian weavers are all engaged already, and heathen men are shy of taking service in the Mission, from fear of losing their caste.

61 persons are fully employed and upwards of 20000 yards of all the different kinds of cloth have been manufactured within the last twelve months. The sale of these goods amounted to nearly ten thousand Rupees.

MULKY AND UDAPY.

Rev. J. J. Ammann (1839) *and Mrs. Ammann* (1845). *Rev. F. A. Maenner* (1857). *Rev. J. J. Briegel* (1858). *Rev. J. F. Traub* (1859). *Rev. R. Hartmann* (1859).

Catechists and Schoolmasters.

Isaak Sôna, Daniel Ammanna, Suvártappa Watsa, Albert Puthranna, Paul Karkada, Barnabas, Timothy.

Communicants	132	*last year*	133
Non-Communicants	10	- -	6
Children	183	- -	170
Catechumeni	34	- -	54
Orphan Boys' School	44	- -	46
4 *Parochial Schools*	43	- -	39
Heathen children	14		

The past year was to these stations a season of refreshment and of steady growth in more than one respect. Br. and Sr. Ammann have been enabled to hold their post for another year, and only on the last day of 1859 Sr. Ammann quitted the sphere of her labors to join the party about to embark for Europe at Mangalore. Towards the end of 1859 Br. Briegel took charge of the congregation at Mulky and its outstations, in order to set Br. Ammann free for preaching the gospel to the heathen in the neighborhood and throughout the country. In December Br. Hartmann had acquired sufficient knowledge of the language to take entire charge of the Orphan School, for the superintendence of which he had been especially appointed by the Home Committee. A family of 8 members, two adult individuals, 14 orphan boys and 12 christian children have been baptized. 3 couples have been married. 5 members of the congregation have died. The spirit of the congregation has much improved. We witness here and there pleasing fruits of the Spirit among our christians, although now and then the old leaven of strife shews itself again and requires to be subdued. A good opportunity for manifesting its growth in love was given to the church by a large Missionary Meeting held at Mulky (on the 21st of September last).

No less than 12 speakers, Missionaries, Catechists and others addressed a goodly assembly comprising members of three different churches of the district. One of the speakers, an old farmer, Peter of Gudde, in simple language exhorted the company to grow strong in the Lord, to receive His truth and to put on His righteousness by His blood and by His spirit. The Catechist Daniel Ammanna compared the present state of things in the Tulu Country with that of 20 years ago. "Formerly, he said, not one of the heathens would have ventured to enter at night the fort, where now the Mission house and church stand. When it was first proposed to build, the heathens laughed at us and said the spot chosen was hunted by evil spirits and now we are peacefully celebrating a Missionary festival in this very place. This the love of Christ has accomplished. Let us always remember it and walk accordingly."

A pleasing occurrence was the happy death of the oldest member of the Church, Abraham of Kadike, about 85 years old, whose large family forms a considerable part of the Mulky congregation. He appeared to lay hold of Jesus more firmly in the days of his sickness, and feeling his own righteousness altogether insufficient, more earnestly to desire after the righteousness of Christ. When he received the Lord's Supper a week or two before his death, Br. Ammann had reason to rejoice at the state of his mind. On the evening of the 20th of August he prepared for his departure. He tied two knots in a piece of cloth that lay before him, and said: "Now two knots remain for me to untie; one has reference to my children, the other to the Missionary." He then asked the pardon of all his people and assured them, that he forgave them all; whereupon he ordered a cocoanut to be brought and divided into pieces, each piece to be covered with a little sugar and distributed among all present. At last he shook hands with every one. On the following day when the Missionary Brethren came to see him, he appeared only half conscious and longed for his departure. All present knelt down and committed his parting spirit into the hands of the Lord. On their rising he greeted the Missionaries, seized the hand of one and said: "Pardon, pardon," and afterwards "mercy, mercy"! When asked: "Is Jesus near you?" he answered "yes." About one o'clock in the following night the light in the room went out, when he cried: "Bring light, I am going!" When the lamp was rekindled it was found that his spirit had departed. On the same day his remains were carried to the burial ground whilst the mourning congregation that followed the coffin sang hymns. The heathens stood still and asked: "How is it that these people die *such* a death?"

Br. Ammann the former, and Br. Hartmann the present superintendent of the ORPHANAGE look back upon the past year as upon a period distinguished by many tokens of the Lord's presence among the children. By His constraining grace the majority of the boys, part of whom have not yet been baptized, have behaved as well as the child-

ren of orphanages at home. The senior boy had been a wicked boy himself, and had drawn several others into his evil ways. But the spirit of truth prevailed at last and the poor boys confessed all they had done, and since then their hearts have been more open to the spirit of grace. The boarders have now become used to manual labor, even to the hard work of reaping the rice in harvest time. From the 9th of August to the 9th of September ten pupils of the first class accompanied Br. Ammann on a preaching tour and helped to confirm the word of the Missionary by their conduct as well as by answers occasionally given to questions addressed to them. They made themselves also useful in selling and distributing tracts.

ITINERACY: On the tour just mentioned Br. Ammann was accompanied by Br. Traub. A few extracts from their journals will give an idea of the reception they met with.

They stayed 4 days in the extensive premises of a Jain family, who received them with remarkable friendliness. The three brothers, to whom the large property belongs, are evidently well disposed; they listen gladly and appear to feel the truth of the gospel. Their hearts and lips yield consent, but to break the chains of caste they cannot yet see their way. They refused any remuneration for provisions furnished, remarking that they were amply rewarded by the visit of the brethren and the glad tidings they had brought to their house. However they accepted a copy of the New Testament and promised to read and meditate on it, "for," they said, "the word is a good word, but not easily understood without meditation." A relation of theirs, who had come on a visit, received another copy aud said, he would read it to the people of his village. At Mudabidry and Kárkala, especially at the latter place, the brethren perceived that the leaven of the gospel was working. Many copies of the New Testament and tracts were sold.— The two Catechists Daniel Ammanna and Isaac Sôna too, made an extensive tour in the district N. E. of Mulky. Even three members of the congregation visited a number of villages. Their extra expenses were defrayed by the local Mission fund of the Mulky congregation. Many to whom they preached the word objected to it, because it did not show them the way to earn their daily bread without labor. Others thought it quite useless to preach the gospel, as in the present Kaliyuga (the present sinful age) nobody cared about heaven or hell. Others were more attentive and said to those who refused to listen, "Is there any fault in what they say? Does it not go in the world exactly as they say? Where are the gods and demons? What is it to these people, if we do not receive their message? They tell us the truth, why should we reject it?" A farmer's wife put the following questions to the Cate-

chist: "Who is Jesus? What have we to believe regarding him? How shall we know, that he is God?" When the history of Christ's birth and death on the cross was related to her, she wanted to know, what a cross was. On receiving the explanation required she asked again, what relation there was between Jesus and Christ. Answer: He is one and the same, he is called Jesus, because he redeemed us from our sins, and Christ because he is the Anointed of God.—

II. SOUTHERN MAHRATTHA STATIONS.

DHARWAR.

Rev. O. Kaufmann (1853) *and Mrs. Kaufmann* (1857).

Schoolmaster John Banawasy.

Communicants	13;	*last year*	18
Non-Communicants	5	- - -	2
Children	27	- - -	26
Catechumeni	2	- - -	0
Christian day scholars	7	- - -	5
3 *Vernacular Schools*	195	- - -	195

Our last Report has recorded the great loss sustained by this station through the death of our beloved Brother Handrich. The spot near the Mission church, where his earthly remains rest, has been marked by a tomb erected by the Civil and Military Officers of the station as a token of their regard for a faithful minister of Christ. However we hope he has left a better and more lasting monument in the hearts of many, and the land in which his body rests will in due time bear the spiritual harvest, for which our departed brother has continued to pray and to toil.

This great loss was soon followed by a severe family affliction and by the sickness of Sr. Kaufmann from which she has not yet recovered. In the beginning of the year four missionary tours were made in the neighborhood of Dharwar. The schools have remained much the same as last year. Several members of the congregation have caused much anxiety and grief by their inconsistent walk and frequent backslidings.

Four baptisms of adults occurred within the year. There are two candidates for baptism, one of them a Brahman in jail.

On the 15th of September Br. Kaufmann was asked to visit a man in jail of the name of Basappa. The prisoner was about 36 years of age, he had been condemned to death with his two younger brothers. The second of the three after having killed a man in his village who had seduced his wife, had taken to flight. The murderer not being found, the elder and the younger brother were seized, on the strength of testimony given by a number of false witnesses. After some days however the real murderer was discovered. He at once confessed and denied his brothers participation in his crime. However all three were conducted to Dharwar, tried and condemned to death. Basappa declared that he was accused by some men, who hated him, because for 3 or 4 years back he had had intercourse with a Catechist of Belgaum, and had at length resolved on being baptized. He might have warded off this false accusation by a bribe, he said, but would rather put his trust in the omniscience and righteousness of God. On another occasion he said: "If I am to be hung or transported, it is but a just punishment to me for having so long allowed two of my neighbors to keep me back from baptism. It has come to pass exactly as Mr. Beynon of Belgaum once told me, that I should get into great trouble for postponing baptism after I had been fully convinced of the truth of the Gospel". The youngest brother too, though less enlightened, showed some susceptibility for the word of God. The murderer himself for some time seemed to be quite hardened. He freely owned his crime, for which however he tried to excuse himself. But he was in the greatest agony from the fear lest his innocent brothers should share his death. He threw himself on the ground and said: "If this guilt of having caused the death of my brothers also fall on me, I shall not escape hell. I know I deserve death (and this he saw the more clearly the more he learnt of the word of God), but they are innocent". Although his account of the murder did not at first appear very credible, it was corroborated by the appearance and demeanour of the prisoners and proved to be true by inquiries subsequently made. No effort was spared for the deliverance of the two innocent prisoners. The time of suspense, though painfully trying for Basappa, was a respite of grace to him of God. He now learnt to know more of his own heart and strongly felt the necessity of surrendering himself to the Lord unconditionally. While listening one morning to the history of our Lord's sufferings, he was struck by the silent endurance of Jesus, and said with emotion: "Now I am aware, that I did not follow the Lord in this particular. In this I have sinned. I shall not love this life any more, but be satisfied with obtaining eternal life." He now urgently asked for baptism, saying, his soul would be at peace if he were baptized, whatever the final decision of the court might be. On the 7th of October he was accordingly baptized in the jail and received the

name Jesudasa which pleased him much. On the 8th, the news of his and his youngest brother's release arrived most unexpectedly. Overcome with joy and gratitude both hastened to the Missionary who joined them in praising the Lord, the God of salvation, to whom belong the issues from death. Upon this a great change took place in their brother who was justly condemned to death. "Now, he said, I feel a great burden taken from my mind. I shall die in peace, I believe in the Saviour, who has shown his power in the deliverance of my brothers. Hitherto I doubted. Henceforth nothing, not even the death on the gallows shall deprive me of my faith. I cling to Jesus. I feel assured, He will not cast me out." From day to day he obtained a deeper knowledge of his sins, and became more and more anxious for baptism. His desire was granted. The day after the prisoner's baptism, Jesudasa had an attack of cholera, but by God's blessing he recovered. On the following day, Tuesday the 11th October, Br. Kaufmann accompanied the newly baptized criminal to the place of execution where he addressed a few parting words to him and committed his soul in prayer to Him, who received the thief on the cross. The convert was perfectly composed and on approaching the gallows said to the bystanders: "I am going to God." All wondered at the calmness with which he met death. The Lord has, we believe, graciously received his spirit.

Jesudasa wishes now to live at Dharwar with his wife and three children, regarding whom he feels quite confident that they will follow his example. Whether his youngest brother will follow his example is still doubtful.

HOOBLY.

Rev. J. Müller (1839) and Mrs. Müller (1844).
Rev. J. Huber (1858).

Catechists:

Paul Nágappa, Christian Chinnappa.

Communicants	33	*last year*		18
Non-Communicants	3	-	-	0
Children	24	-	-	19
Catechumeni	0	-	-	11
Christian Day-scholars	7	-	-	9
4 *Vernacular boys' Schools*	180	-	-	180

The past year has been singularly blessed. Again it has happened that seed which had for years lain under ground apparently dead, has sprung up under the blessed influence of God's Spirit strong enough

to out-grow the tares which threatened to choke. Fifteen new members, a large number for a people hitherto very unfavorably disposed towards the gospel, have been added to the list of Communicants.

Br. Müller and his family have enjoyed good health, but Br. Huber has suffered more or less throughout the year and has been compelled again and again to try a change of air. Yet he was permitted to see an early fruit of his labor in the conversion of his Moonshee, a young Lingaite.

When Br. Huber, after his arrival at the station, looked out for a Moonshi, a number of young men presented themselves. He was led to select the young man in question. At first the new Moonshi did his work in the usual style, but after a while Br. Huber found him better inclined to listen to the truth. The word of God which he had heard from his childhood, being the son of a Mission schoolmaster, touched his soul with convincing power. His conscience was aroused and sorely troubled; for, though scarcely 18 years old, he had entered the paths leading to perdition. The word wrought in him secretly. Only now and then Br. Huber observed that his feelings were excited in an unusual degree. When the hour of the Lord came, the hidden seed burst into light. One morning he frankly declared to Br. Huber his firm resolution to become a christian. His parents no sooner heard the news, then they ran to the Mission house accompanied by a number of people, of their caste, intent on persuading him to return to them. The trials of the first day he stood well. His strong attachment to his mother almost induced him to go back, but he overcame the temptation by clinging to the word: If any man came to me, and hate not his father and mother, he cannot be my disciple (Luke 14, 26). The following day his parents with a large following of friends turned to the charge. They could not bear the idea, that the caste of Linga priests, to which the young man belonged, should bear the shame of having produced a renegade. We now asked the magistrate to interfere. He at once sent for the young man and his parents, relatives and friends. They were allowed to reason with him without the presence of a Missionary. At last the magistrate gave the young man an hour to reconsider his determination and then once more desired him to declare his intention. When he again positively asserted, his determination to become a christian, the arbitrator saw that it was time to dismiss the people. He conducted the young man to the Mission house to our great joy. We praised the Lord from all our hearts, for having granted so signal a victory to the cause of the Mission. After a few weeks of catechetical instruction the youth was baptized by Br. Huber. Since then the work of the Spirit in him has been evident. We hope and pray that He who has called him may glorify His name in him.

On the 28th of September, Br. Müller writes, there was another day of grace, when I had the privilege of baptizing in his own house at Unakalli Demappa, a blacksmith by profession, even before the baptism of the four farmers and two weavers, mentioned in last year's report. Demappa had shown himself favorably disposed without, however, coming nearer to us. After that baptism he made some advances. He used to attend our Sunday services and by degrees became familiar with the Missionary party. It was not long before he asked for baptism. As he was deficient in knowledge, he had to attend a regular course of instruction three times a week. Again and again he most urgently asked for baptism, which he needed, he felt, for his own establishment in the faith and for taking a decided stand in the face of the world around him. He was faithfully warned of the almost certain consequences of his baptism, the separation of his wife, loss in his trade etc. But after a fortnight's consideration he declared himself ready to join the church of Christ, at whatever risk. I proposed, then, that baptism should be administered to him at his own house in the village Unakalli. After three more days given to him for consideration, he cheerfully agreed to the proposal and fixed the day of baptism. In spite of his firm conduct I was not free from misgivings, and my trust was solely in the Lord, whose ways, though at times dark, turn out glorious in the end, when I walked on the appointed day to Unakalli, to baptize the smith. The male part of our congregation accompanied me. The smithy, which opens towards the street, served us as chapel. It was filled by our christians. Close behind them stood a vast number of people, who had collected on the occasion. After singing, prayer and an address from Matth. 28, 18—20. the candidate frankly replied to my questions and bore a courageous and cheerful testimony against the old ways he had forsaken, and for the new way on which he was going to enter. After he had publicly declared the reason of the hope that was in him, I joyfully administered baptism. Every thing passed off in perfect order and quietness. His wife deserted him the moment she heard of his having resolved on baptism. So he has both to look and to work at his trade. Though no one is yet willing to work under him for fear of loosing caste, his former customers have not deserted him, and therefore there is good hope, that he will not be subject to any serious loss in his trade. There is little hope yet, of his wife joining him again; but He, who has helped hitherto, will not withdraw his hand.

On the 4th Sunday in Advent an aged couple, the parents of our carpenter Nathanael, was added to the church. Since their son's baptism, six years ago, they became gradually more familiar with us, until at length they received strength to leave their comfortable home for the purpose of joining Christ's flock. They are greatly respected in the congregation and their numerous heathen relations frequently call on them.

The outward walk of our christians has been consistent and satisfactory. Some evidently have joy in believing. Others, not so far advanced, give at least proof, that they are under the influence of the word and spirit of God. Public preaching in and about Hubly has been carried on as formerly. In the beginning of the year there was some reason to fear, lest the false interpretation put on the Queen's proclamation might prove a hindrance. But no serious opposition was raised to our public ministrations. And it is our strong conviction, that a spirit of inquiry now pervades all classes unknown in former times. Within the past year we distributed and sold a larger number of New Testaments and parts of the holy Scriptures than in any previous year. For any thing we know, the fearful storm of Indian revolt may be succeeded by the still small voice of the spirit, leading eventually to the reception of the glad tidings of salvation by multitudes. We have a right to pray and to hope for so blessed a change. Who knows it may be near at hand. May the Lord help us to hasten the day of grace by praying and preaching in the power of His Spirit!

The different trades, by which our christians earn their livelihood, are in a prosperous condition. Especially our weavers, who seemed to be on the verge of ruin some years ago, have by the kind assistance of Br. Haller of Mangalore so much improved in skill and management, that several of them are in a fair way of acquiring a little wealth.

BETTIGHERRY.

Rev. G. Würth (1845) *and Mrs. Würth* (1853). *Rev. W. Roth* (1857) *and Mrs. Roth* (1859).

Schoolmistress:
Johanna Rosario.

Communicants	7;	*last year*	5
Non-Communicants	1	- -	4
Children	5	- -	4
Girls' Boarding School	26	- -	24
Christian Day-Scholars	1	- -	1
3 *Vernacular schools*	155	- -	130

The past year has been a time of refreshing from the presence of the Lord. Our hands have been greatly strengthened by the arrival of Sr. Roth from Europe.

The congregation has increased only by the baptism of two children. The standard of spiritual life among our christians is not high, yet there is as great a difference between them and the heathen around them, as there is between day and night. The christians by the grace of God are kept from those sins which are prevalent amongst their heathen neighbors. Even to those of our people, whom we look upon as less trustworthy, the heathen will entrust money concerns, because, say they, the christians do not tell lies. Poor Paul, formerly the Catechist of the station, whose sad fall we had to report last year has repeatedly entreated to be received again. He has not denied Christ during the time of his excommunication, but professes him in spite of the scoffs of his friends and relations. We therefore hope that in due time he may be restored to the privileges of christian fellowship.

The Orphanage has made an acquisition in Johanna Rosario, the widow of Catechist Nahasson Rosario. She has the immediate superintendence of the girls. She has acquired a good deal of experience in the girl's school at Mangalore, and is a talented and energetic person. Two of the eldest girls were married in the course of the year, and 4 new boarders were received. Three of these were sent to us by the chief magistrate, who had rescued them from the

hands of a prostitute. The children have suffered much from sickness, chiefly ophthalmia and chicken pox. Their progress in knowledge is pleasing and their conduct has on the whole been satisfactory.

A few extensive MISSIONARY TOURS and many shorter excursions have been made. On these tours we find that the gospel is not sufficiently known to leaven the mass and to create a powerful fermentation. Especially in the larger villages we always met with hearers. The adversaries after a little skirmishing retire to the strong hold of unbelief from which the spirit of God alone is able to dislodge them. Considering the many difficulties the gospel has to encounter, we are surprized indeed at our being as well received as we usually are. For some months we have been in the habit of giving four lectures in the week, from 6—8 o'clock in the evenings, in this place and in the neighboring Gadag. In these addresses the hearers, sometimes as many as an hundred, have the claims of the gospel set before them. As by this means those who regularly attend have an opportunity to hear the whole counsel of God regarding their salvation, we attach great importance to this opening. At the same time we endeavor to remove many prejudices by visiting those with whom we are personally acquainted in their own houses. A young man, who gave much promise last year, has yielded to temptation and drawn back, after he had perseveringly saved from his earnings a sum sufficient to purchase a copy of the New Testament and taken great pains in learning to read in order to study the word of God.

The VERNACULAR SCHOOLS have gone on steadily. Much knowledge of the word of God has thus been stored up in the minds of the young, to find some day, we trust, its way into their hearts, and to kindle a fire not to be quenched. But we have to repeat with much grief, that the parents and friends of our pupils often systematically corrupt them, when they become a savourless salt and lose their attachment to us and to our cause. However we must not become weary in teaching the young in hope. Every year a number of boys leave our schools into whose minds truths have been instilled which though perhaps lost for a time as a desert stream running under ground, may un-

expectedly spring up some day to transform the barren soil into a lovely garden. We walk by faith and not by sight.

MALASAMUDRA.

Br. J. Leonberger (1849) *and Sr. Leonberger* (1854).
Br. F. Hahn (1857).

Catechist Christian Suchy.
Schoolmaster Lot Géry.

Communicants	18;	*last year*		17
Non-Communicants	4	-	-	3
Children	40	-	-	40
Catechumeni	4	-	-	11
Orphan Boys' School	23	-	-	23
Christian Day-scholars	7	-	-	7
1 *Vernacular School*	34	-	-	—

Repeated attacks of fever have been a severe trial to the Brethren of this station. After Br. Hahn had returned from Guledagudda in July last invigorated in health, he relieved Br. Leonberger of the management of the farm and the superintendence of the orphanage so that the latter had more leisure for mission tours, of which we shall give some account below. The Catechist, Christian Suchy, our constant companion on these tours, proves a most valuable assistant. He has the great gift of a ready tongue and a sharp wit, quick in answering gainsayers, especially Lingaites, among whom he was a priest before his conversion. He is well acquainted with Lingaite literature and knows how to silence his antagonists by pointing to their life and practices. In the management of his own house he is a pattern to the congregation. He has family prayers at noon and in the evening, when every body is invited to attend. His childlike extempore prayer, in which every concern of the congregation, all the sick here and elsewhere, the other stations with their missionaries and congregations are specially remembered, is edifying to every listener. Not from

economy only, but also for the sake of example he is in the habit of wearing cloth of coarse material, and does not think it below his dignity to mend them when needed. Friends of missions at home can scarcely form an idea of the extent of influence which such a catechist's mode of living has on the members of the congregation. Much as may depend on our own example, still we are Europeans; but here they have a native pattern to excite them to emulation.

Of the congregation we cannot say much this year. The applicants mentioned in our last report had to be dismissed all except five. It became evident that they had come in search of loaves and fishes. Among the members of the congregation, there is some zeal to make the gospel known to the heathens. The men are ever ready to accompany us on tours, especially in their own former districts, where they are generally received with kindness by friends and relatives. It is easier to preach the gospel to others than to practise it ourselves. Every one earns his own bread. They cultivate their allotments of land with diligence and care. The women give us more trouble than the men, and the children being sent to work at an early age, do not attend school as regularly as we could wish. We thank God for having granted us much light and love of the truth to some at least, as to render the concealment of vicious or heathenish practices impossible.

The number of boarders in the ORPHAN HOUSE is the same as last year. Three children were lately offered to us by their mothers, but, being too young for our school, two of them were adopted by two Christian families, here and at Hoobly. The third soon afterwards died. The older boys are employed out of school-hours in cooking and other household business, besides working in the garden and the fields. With the exception of fever in the month of November and December, we have had very little sickness. The children readily answer questions referring to the word of God and Christian life, but beyond this amount of knowledge they give no signs as yet of spiritual life.

The Vernacular School lately opened at Mulagunda, at first numbered 64 boys, 34 of whom were Brahmans. Our plan of instruction, which made the stories of the Bible the principal class book, did not suit the latter. They petitioned therefore again for a Government school which

had long been promised to them. This school was no sooner established, then all the Brahmans but two left us and boasted of their victory. The Brahmans have now the government school to themselves, whilst ours is well attended by boys of other castes.

ITINERACY. I have made, Br. Leonberger writes, seven different preaching tours to the East and South-east of the station. We are generally well received. Our hearers are many, troublesome opponents few. Our tracts are liked and bought. The people beg to be visited again and are hospitable to our native companions. This seems to indicate that the old hard ground is being prepared for the plough. Yet we must not be too sanguine as to the future fruitfulness of the soil. The kindness of the people rather springs from natural civility than from a desire after salvation. They seem to feel that Christianity is to prevail sooner or later. They are however, not a little puzzled by the government acting in a manner contrary to their notions. For they cannot understand how the Sarkar can be indifferent to the progress of its own religion. In November last I met an old well informed Brahman at D. At the close of a long conversation, he said: "Your words are good and noble, we cannot find fault with them. I too am seeking forgiveness of sins and eternal happiness. But it is impossible to attain at certainty in these matters. Excuse one question: "Have you really obtained that assurance of which you speak?" Missionary: "Yes, I have." Brahman: "On what ground?" M.: "On Christ's word and promise." When some of the sayings of Christ were read to him, he did not oppose, but went on saying, "Idolatry is wrong; there is only one true God. He is to be worshipped by all. We worship only under different names. What do names signify? M.: "A great deal." Christ's incarnation and His last command were then compared with the incarnations of Vishnoo and their religions. Br.: "We live in the Kaliyuga, which according to our calculation will soon be over. It is to last 5000 years, 4950 of which have passed away. Fifty years more, and all the world will be one caste and worship the one true God.—"

In the Koppala district I met with a number of government school boys who wanted to buy a tract called the good Way. On a visit to the school I found 40 scholars, most of whom could read. Their stock of books being very small, nearly all wished to purchase some reading books from us, and when the schoolmaster himself recommended our books, every boy bought one or more of our tracts, so that our whole stock of gospels and textbooks was disposed of on that occasion. When we left several of the boys begged us to bring more and larger books next time.

GULEDAGUDDA.

Rev. G. Kies (1845) *and Mrs. Kies* (1853).

Catechist Solomon Bháskar.

Communicants	25;	*last year*		23
Non-Communicants	2	-	-	2
Children	26	-	-	23
Catechumeni	0	-	-	1
Christian day scholars	10	-	-	11
1 *Vernacular School*	90	-	-	90

Guledagudda is still waiting and longing for a second missionary. Br. and Sr. Kies having both been in a weak state of health the burden of the work has pressed harder upon them than formerly. They hope for early help. At the close of the year the lonely Mission house became lonelier still by the departure of the two elder boys who had to join the party which sailed in the Windsor Castle for Europe on the 8th January. Br. Kies, in addition to his other labors, was for some time engaged in building several rooms for his expected colleague. He had the assistance of brethren from other stations who came alternately to his aid. But few have an idea of the weary and irksome work of superintending building operations in these outlandish parts. Yet if we are to live among these people we must build houses.

Solomon Bháskara, the Catechist, has been a blessing both to the heathen and to the congregation. During a severe illness, from which he ultimately recovered to our great joy, it became manifest how much esteemed and loved he was by all.

Three children of christian parents and two adult heathens have been baptized. Two couples have been married.

Last year's report gave the baptism of Beilappa, now Abraham, the first fruits of the Mádiga caste. At the same time his brother Hanama showed a strong inclination to follow his example, hut his wife opposed. In the mean while another man of the same caste, called Malappa, who had heard of the christian way from Hanama, came and expressed his desire of becoming a christian. A few weeks later he was followed by his wife, with whom he had lived for six years. We received them on probation and gave them lodging

in Hanama's house. When the latter saw Malappa outrunning himself as it were he felt ashamed of his tardiness and quickly resolved on taking the decided step, whether his wife would follow him or not. But lo! encouraged by the wife of Malappa who was living with her, she too was ready when the hour of decision came. Both were baptized on the 2nd of October. For the other couple, a longer period of probation appeared necessary. Soon afterwards Malappa's conduct justified our caution. He showed himself a crooked character. On the 16th October both he and his wife left us altogether. Thus it happened that this singular couple had to help in the deliverance of the real converts whilst they themselves missed the way of life.

As far as our knowledge and observation go, our people are according to the measure of their spiritual life and experience endeavoring to walk worthily of their vocation amidst many trials and temptations. On the whole we have cause to rejoice over them. The little church is knit together in love which is the bond of perfectness. Only a woman, one of the older converts called forth the exercise of church discipline during the past year. None of our people are in want of work or bread. Several have acquired some property, owing partly to the flourishing state of their trade here, partly to the credit they enjoy among the heathen on account of their honesty and the superior quality of their manufactures.

The Parochial School, conducted by the Catechist in the morning hours, has gone on quietly. A nephew of Shantappa, a boy of ten years had after the death of his father, attended this school for two years and inspired his uncle with great hopes by his intelligence and conduct. But his mother, whom Shantappa had turned out of his house because she had disgraced herself by bad conduct, after having left her boy undisturbed for half a year, came back one day and coaxed him away to the deep grief of his good uncle.

Br. Kies could not preach in the country as much as he wished being tied too much to the station. With the catechist and a few of the younger christians however, he visited the heathen festival at Asangy, where a demon priest by walking over or rather through the Malapraháry river makes the multitude believe in his superhuman power. Our experience among the people has been rather discouraging of late. Dull indifference and pantheistical contempt of the Gos-

pel of Jesus seem to reign every where. During the two years of 1857 and 1858 the disturbed state of the country was unfavorable to our work, and now the extraordinary prosperity of trade renders the people purse-proud and selfsatisfied. The better class of heathen men even are struck with the rapid change for the worse and observe dolefully that by the great influx of money the general character of the wealthier classes degenerates, that bribery especially increased in an alarming degree. Thus the hearts of the people are little inclined to accept our preaching. Their wealth is to them a tangible token of the divine approbation of their idolatry. When, on the other hand, they feel the rottenness of their moral state, our efforts appear to them hopeless. They cannot, will not believe, that christianity possesses the strength, to regenerate a people in reality, to heal their poisoned social system and to lead them back to the paths of truth and righteousness. Even they have not the courage, to break through the snares of the flesh and of lying unrighteousness, because they do not sincerely desire deliverance from the way that leadeth to destruction. It is rare indeed that a sincere enquirer comes to us. Most of those who felt the truth, have gone back to sleep the sleep of sin again. However He who has delivered the few who are gathered around us, from such dreadful captivity and has made them upright and spiritually minded men by many miracles of Grace, our great Covenant God is able to call forth life and health again where we see nothing but death and corruption. His almighty Grace is our only hope for ourselves, for our people, and for the heathen.—

III. MALABAR.

CANNANORE,
WITH CHIRACAL AND CHOVVA.

Rev. S. Hebich (1834). *Rev. Chr. Müller* (1842) *and Mrs. Müller* (1842). *Br. C. Schlunk* (1858) *and Mrs. Schlunk* (1859). *Rev. L. Reinhardt* (1859).

English School.

Rev. F. Lehmann (1848), *headmaster. Teachers: Messrs Pires, Viegas, Beck.*

Catechists:

Timothy Parayil, Joseph Jacobi, George O'Brien, Daniel Nathanael, Sebastian Furtado, Diego Fernandez, Charles Stocking, Abraham Mulil, Israel Aaron, Abraham Dshatayappen.

Communicants (exclusive of Europeans).....		244;	*last year*	243
Non-Communicants.....		59	- -	40
Children.....		156	- -	139
Catechumeni.....		27	- -	14
Girls' Boarding School.....		52	- -	46
English Scholars		90	- -	160
5 *Vernacular schools*	*boys*	330	- -	380
	girls	26	- -	27

The Cannanore Station has seen great changes during the past year and in the beginning of 1860. Early in 1859 the Brethren Hebich and Müller were the only Missionaries of the Station and had to divide the whole labor between them. In February our beloved Senior had a serious attack of illness and was advised to visit the Nilagiri. He was the more inclined to follow this advice as our Home Committee had requested him not long before, to visit all our stations and to spend some time at each, ministering to the congregations. He left Cannanore towards the end of March for the Hills, not, however, intending to sit still in a more bracing climate but to work for his Master. After five busy months it became manifest, that his health required a greater change. His kind medical adviser insisted on his going to Europe without delay. After anxious and prayerful consideration

he took his resolve and at once started with a strong conviction in his mind, that there was some work for him at home. After 25 years of faithful labor in India he embarked at Madras on the 28th of September and landed safely at Marseilles within a month. May He, who has blessed him so abundantly in this country employ him as a herold of the gospel in Europe and glorify His name in him and through him!

Before he left the Hills he wrote the following farewell letter to his Congregation at Cannanore: Dear souls, beloved in the Lord Jesus! Grace and peace be with you! The Lord Jesus has thought it good for me to go to Europe, but I hope only for a short time, after which I hope to return with renewed strength and health. I therefore address these words of love to you all. You remember my labors among you, and you beloved at Chovva especially know, how much trouble the care for your bodily subsistence has given me; but now my health is broken. Oh take care that all of you live to the Lord and that you become a source of joy to the servants of the Lord and to the catechists who are laboring among you. The Lord will never forsake you, trust in Him and never forsake Him. I wish I could call you all by name, that live at Cannanore, Chovva, Chirakal, and Taliparambu. Rest assured, that I am bearing you all on my heart. Oh, live to the glory of the Lord henceforth, remembering how much you have wearied the Lord Jesus with your sins in times past, be therefore wholly His, for He has bought you with His own blood. Amen. Pray for me! The Lord bless you with His everlasting blessing, and render you a blessing to others! Amen Amen! In Jesus ever yours

S. H.

To the Catechists in particular he added:

May the dear Lord Jesus keep you all unto everlasting life! Take diligent care of the welfare of the whole church, the blood-bought property of the Lord! Do all that you have to do for the Lord's sake, and be instant in preaching and in witnessing before the heathen of the glorious Gospel of Jesus Christ, and consider well, that you have been heathen also. Oh, what would you be now without the blessed Gospel! Whatever you do, do it in the Lord!—

After Br. Hebich had left the station, Br. Müller took charge of the congregation, whilst Br. Hanhart took the superintendence of the schools and some of the chapel services. We feel much indebted to the station of Chombala for affording us the temporary aid of Br. Hanhart, who will continue to assist us till Br. Reinhardt, who in company of Sr. Schlunk arrived from home in November last, has acquired some knowledge of the native language. By these new arrivals our hearts

were much cheered. But this joy was succeeded by mourning. Our dear Sr. Müller was suddenly called to her rest. She died in confinement on the 6th of January. A short sketch of her life is subjoined.

The CATECHISTS have been faithful in preaching the word at heathen festivals and on extensive tours as well as in our immediate neighborhood. Br. O'Brien has found much work amongst the English soldiers, and his labours have been blessed. The chapel was at times as full as it used to be in former days.

Br. Lehmann who for two years and a half had faithfully served the Mission as headmaster of the ENGLISH SCHOOL received a call to Assam, to a place not far from the scene of his former labors, whither he went with his family in December. Mr. Viegas has been transferred to the Tellicherry English School, which was in great distress for want of suitable teachers. By these two departures the school has lost much. The principal cause, however, of the great fall in the number of scholars is the raising of the schoolfee from half a Rupee to a Rupee per mensem. Many boys have gone to the garrison school, where the monthly fee is only four Annas. Eleven youths of the first class have left to take up employments as Agents, Clerks and Moonshees in various offices.

Twenty children and one adult person have been baptized. There are 27 Catechumeni at Cannanore and Chovva, but we do not think them sufficiently prepared for baptism. Nine members of the congregation have left us. They would not submit to discipline and were carried away as chaff by the wind. At Chovva we have at last succeeded in establishing a parochial school.

The GIRLS' BOARDING SCHOOL at Chirakal is still without European superintendence. Mrs. Ramawarma and the catechists are exerting themselves faithfully, but a more vigorous supervision is urgently needed. One girl had been married, two have returned to their parents, and 8 new boarders have been received.

Br. Müller has begun a weekly meeting with the catechists, in which the prophet Isaiah is explained. Each time one of their number has to read an essay composed by himself. On Mondays Br.

Müller conducts a meeting for prayer and conversation with the married men, on Saturdays with the young men. The women used to assemble for a Prayer-meeting at Sr. Müller's, till she was taken from us.

Since Br. Schlunk has taken the superintendence of the different trades by which many members of our congregation gain their livelihood their progress is very gratifying. The weaving establishment gives employment to 11 weavers and 8 assistants. From the 1st of April to the 1st of October the looms produced 3086 yards, the greater portion of which has been sold at a good price. The carpenters are fully occupied. Several of our cutters work for Government.

TELLICHERRY.

Rev. Chr. Irion (1841) *and Mrs. Irion* (1844). *Rev. Chr. Aldinger* (1855) *and Mrs. Aldinger* (1858). *Rev. W. Herre* (1856) *and Mrs. Herre* (1858). *Rev. J. G. Burkhardt* (1858).
Br. S. G. Schoch (1857).

Catechists and Schoolmasters:

Mattai Kunyen, Mattu Peter, Gabriel Pirachen, Ezra Arunjelam, Gideon Panankavu.

English Teachers.

Messrs. Graham, van Spall, Ventura de Cruz, Viegas.

Communicants	77;	*last year*	78
Non-Communicants	7	- -	3
Children	123	- -	101
Catechumeni	4	- -	3
Preparandi	8	- -	8
Orphan Boys' School	63	- -	52
English School	87	- -	178
2 *Vernacular Schools*	200	- -	110

By the absence of Br. and Sr. Irion from the station and the illness of Br. Herre, the burden of the work which fell on the Brethren

Aldinger and Burkhardt became unusually heavy. The former had the care of the native church, the orphanage, the printing establishment and the preparandi class, while the latter, when he somewhat mastered the language had to take charge of the English school in the place of Br. Herre. In December last Br. and Sr. Irion returned from the Hills, and were heartily welcomed by the brethren and the congregation. Though Br. Irion's health was considerably improved, the health of his partner appeared so completely undermined as to forbid a longer residence in India. Sr. Irion therefore, after 15 years of faithful service joined the party on board the Windsor Castle. It is the Lord's mercy that Br. Irion is able to remain at his post at a time when the Malabar-district has been deprived of two of the Senior Brethren within 4 months.

Twenty five souls have been added to the CONGREGATION; six were adults, seven were boys from 6—14 years of age, and ten infants, the rest are orphans and two christian servants newly employed. 5 orphan boys have returned to their respective stations after confirmation and a family with 4 children have left us for Udapy where the father is engaged as head-servant to the Brethren. Two of our people have accompanied our worthy Judge, Mr. Frere, to Madras.

Among the newly baptized are two young fishermen, who after many a hot contest came fully out from heathenism and showed great decision of character when they had once severed the ties of family and caste. As they had beforehand acquired a good knowledge of the Bible, it was a delight to instruct them. Their whole mind and heart was given to the word. Since they have been baptized, their zeal in spreading the truth, dear to their own hearts, is so striking, that we cannot but cherish a strong hope, that they will prove a blessing to their heathen neighbors and the people of their caste. The church had another addition in the person of a lad who having frequented the Cannanore mission school resolved on becoming a christian and came here to escape from the hands of his relations. At first he appeared not very promising, but now he shows pleasing signs of a heart touched by Grace.—In connexion with the conversion of the two fishermen we notice a pretty general movement in the fisher-

men's village, where Cornelius, the first convert of this caste, has been bearing testimony to the truth as it is in Jesus, for the last 15 years, without any one following his footsteps. Even his own family remains unconverted to this day. However, it may be looked upon as a fruit of his testimony and consistent walk, that he lately was allowed to establish a school in the village at his own expense, which is attended by 40 children, and at the same time serves as a preaching station to the Brethren, who by the heathen themselves have been invited to preach to them regularly. Large crowds are in the habit of assembling at the school and of listening attentively, and some have expressed a desire for special instruction preparatory for baptism.

If the religious life of the congregation, committed to our charge, were compared with that of an ordinary country parish at home, we think the comparison would tell in favor of the Indian congregation. The attendance at church on Sundays and during the week is good so that we have felt inclined to say to each other: "It looks as if new life were springing up among our people." They show a great interest in the awakenings and conversions among the heathen. Besides the general prayer meetings in the church separate meetings are held for men and women. Most of the church-members are attached to the missionaries, as we had a good opportunity for observing at the departure and return of Br. and Sr. Irion. The Bible is read and the family altar erected in most houses. That there is some zeal for the conversion of the heathen we have had a proof in the 18 Rs. contributed by the congregation and in the crowded attendance at the 25 years jubilee of our Indian Mission on the 25th of October 1859.

The Preparandi-Class has given us much satisfaction. What was said of the pupils in the last report, has been confirmed by the experience of this year. Their progress in knowledge as well as in spiritual life has often been striking. The missionary zeal of the pupils exhibited itself strongly on the occasion of the conversion of the two fishermen, who in their severe struggle felt themselves greatly supported by the prayerful sympathy and heartfelt interest the young men evinced in their case. Three of the most talented and spiritually advanced among them have been selected by the brethren and

invited by the Home Committee to the college at Basel as students, to be thoroughly trained for their work. They have left by the Windsor Castle.

The ENGLISH SCHOOL has given much anxiety. The number of scholars has been greatly diminished on account of the establishment of roman-catholic opposition-schools, the inefficiency and dismissal of assistants, and by the bad health of the head master, Br. Herre.

The ORPHANAGE has had a good year. Though frequently visited by sickness, we have not one fatal case to record. The progress made by the children in knowledge and their good conduct has been a source of joy to us. They are familiar with Bible-history. Some of the elder boys have thoughts of becoming catechists, and a few of those, who formerly passed through the school, have been received into the new Preparandi-Class just opened. This fact surely speaks well for the orphanage. Eight of the boys are soon to receive special instruction to prepare them for confirmation. Their teacher, Esra, has on the whole done well. He is in his element among the boys, and these on their part are much attached to him.

The VERNACULAR SCHOOLS have been going on as usual. We constantly receive new applications for the establishment of such schools, which cannot be all acceded to; but here and there we are privileged to see some fruit produced by them. The schools are regularly visited by the catechists.

After Br. Schoch had been transferred from Canara to Malabar, he made it his first business, to inspect the different weaving establishments in Malabar. On the whole he is pleased with the progress made by our Christian weavers. At this station 15 christians are engaged in this trade and the produce of their looms last year was 3972 yards with a variety of 41 designs.—

CHOMBALA.

Rev. E. Diez (1851) *and Mrs. Diez* (1856).
Rev. C. G. Hanhart (1857).

Catechists and Schoolmasters:

Paul Chandren, Aaron Chattappa, Timothy Kochen, Thomas Mander.

Schoolmistresses:

Magdalena Kirackayil, Elisabeth Sundaren, Hanna Mander.

Communicants	80;	*last year*	70
Non-Communicants	7	- -	4
Children	69	- -	65
Catechumeni	1	- -	10
Parochial Boys' School	26	- -	27
Do. Girls' School	31	- -	24
2 *Vernacular Schools*	58	- -	63

The staff of laborers belonging to this station has been weakened by the temporary absence of Br. Hanhart, who went to Cannanore to relieve the brethren there. A farther diminution of laborers took place, when Sr. Diez fell seriously ill and had first to remove to Tellicherry, and then to the Nilagiri. However, it has pleased the Lord to let seed sown by Br. Chr. Müller 12 years ago, spring up at last, and to bring several souls to the knowledge of Himself at a place called Muverâtu, 8 miles south of Chombala.

Two men of the Tier caste obtained 12 years ago at the heathen festival of Kirur a copy of the New Testament and some tracts from Br. Müller, who had come to preach there. One of these men, Kunyiyecku by name, at once began to witness by word and deed against the sin of idolatry, and endeavored to find some men, likeminded with himself, to read the word of God and pray together. Being a physician by profession, he easily found access to all houses by his courageous and decided turn of character. An other, Cherya Chutten, more timid and circumspect, tried on his part to lead a righteous life and, while occasionally giving expression to the convictions of his heart, commenced reading the word of God and performing prayer in his own house. He joined Kunyiyecku and attended his meetings, as often as he could, on the other side of the Muverâtu river. By this means a small number of enquirers were gained, who used to gather round the missionaries when they visited the Wadagerry school and the catechist located there. In 1851 Kunyiyecku ap-

plied for baptism but was prevailed upon by his relations to return to them. Soon after a brother of his, and a brother of Cherya Chutten wished to join the church, but yielded to the entreaties of their people and drew back. In the year 1853 one of the little company could not refrain any longer but became a christian, yet neither of the two above mentioned men mustered courage to join him. In January 1859 Cherya Chutten asked the missionary to come to his house in order to see his sick mother, who wished to die a christian. His request was complied with, but the mother recovered and her other children interfered and kept her back. On the 15th of March Cherya Chutten came to Chombala, determined this time on being baptized at any price. Anxious and fearful of being unable to persevere, he urgently entreated us to cut off his hair-lock at once and to baptize him soon, as he believed in Jesus Christ. Tribulation soon followed. His youngest brother wrote him a letter full of stories about his mother being ill, his children dying etc. On his sending a messenger to enquire the brother came himself, and seeing his lock of hair gone, lost courage to dissuade him, but rather admonished him to remain with us till after his baptism and confessed that his letter had been a fabrication. On the 27th of March Cherya Chutten was baptized with 9 others, when his heathen name was changed into Samuel. Soon after his baptism he returned to his relations according to his own desire. They received him quietly and his mother, who was glad to have her son again, promised to join the christians too, in case the other sons would make up their minds to accompany her. The latter declared themselves ready, if their wives would follow them. Samuel's wife, Ajja, with her two children wished to remain with her husband, with whom she had lived from her childhood. Her own brother took her to Samuel in spite of much opposition on the part of her mother and sisters. The Moplah, whose house Samuel had been renting, allowed him to stay and exhorted him not to forsake his wife. After this, Samuel's eldest brother, the head of the family, came and took his wife and children away and brought them as widow and orphans to her mother and brother, saying: "Here they are; you cannot now say, that I have not done my duty!" Even this was of no avail. Ajja just passed through the house and going out again by the backdoor returned to her husband. By this bold step the enmity of the relatives and neighbors was roused, who from that time refused to have intercourse with her, as she, they alleged, had communion with the Bible people, to whom nothing was unclean, and therefore forbad her to draw water from their well. She now draws her water from the Moplah's well without molestation. But the heaviest trial was yet to come. Her eldest boy, 9 years old, was instigated by the enemies, not to allow himself to be touched by his parents and neither to dwell nor to eat with them. The poor deluded boy was very stubborn for sometime; but at last he was reconciled and returned. He now visits the missionschool at Wadagerry. The enmity against Samuel and his wife did not abate yet. Aj-

ja's confinement was at hand; all the midwives in the vicinity were persuaded not to come to her assistance, even her mother was removed to some distance to prevent her rendering aid. But on the 19th of the same month the mother returned of her own accord, and when her castepeople refused to receive her, she went to her daughter and declared that she would become a christian. On the 20th Ajja's younger sister came also to see the mother in spite of her husband's interdict. He therefore locked the house when she returned and compelled her to sleep in the Verandah. When she asked for her baby on the following morning, and got a refusal, she went about in the neighborhood for two days crying and lamenting, until Samuel invited her to come to his house if she believed in the Lord. She accepted the offer cheerfully, but the child was adjudged to the father for the present.

Kutty, the brother of Kunyiyecku had been for many years thinking of joining the church. The heathen knew his plan and watched him closely, till at last strange to say Kunyiyecku, who lived in the same house with him, thought his brother was wavering too long and quarelled with him on the evening of the 31st of July on that very account. The noise attracted the notice of the two elder brothers who came and vehemently abused Kutty. But Kunyiyecku, though himself still a heathen said in their presence: "The cause, to which Kutty adheres is good, but it is not right of him to waver so long." Now Kutty saw that the Lord had opened a way for him. The very next day, he declared his readiness to become a christian to the catechist and the day after he found his way to Chombala and asked for baptism. Kunyiyecku sent to ask his pardon for having treated him so harshly, and at the same sent word to say: "You have laid hold on that which is right. Hold fast. My prayer for you is now heard" etc. A few weeks later Kutty was baptized and chose the name of Paul. The day after he returned to Muverátu accompanied by two catechists. Many people came to see him and showed a friendly feeling towards him, only his two eldest brothers refused to have any thing to say to him. During his absence at Chombala his wife had asked her own people to receive her back, because Kunyiyecku also had a mind to become a christian. When Paul made search for her, she sent him their little boy 8 months old, and declared she would never follow him, to which her father added, that if she would do so, she should not be allowed to touch him at his funeral. When he afterwards paid a visit to his mother, she began to cry on seeing his bald head. However he comforted her by saying, that he was born without that hair and that it had been cut off once before, when he was ill; now however, he had parted with it for a good purpose.

From Wadagerry five souls were added to the church. The spiritual life of the congregation is not of a high standard, although no glaring sins have been committed. Many become gradually reconciled

to the principle of selfdependence which makes their relation to the missionary happier than it used to be. Some felt the famine of last year most keenly. The masons and stonecutters have for some time found work in the neighborhood.

The Lord's Supper has been administered five times aud once or twice was accompanied by a singular blessing, as it served to bring about a real reconciliation among members of the congregation. The christian schools have not been well attended on account of much sickness prevailing among the children. From the same cause the heathen schools have suffered considerably.

The brethren as well as the catechists have made several MISSIONARY TOURS varying in duration. They have met with a rather indifferent reception. There have been exceptions, however.

On one occasion about 20 people were assembled in the compound of a Tier, listening to the preaching. One of them said at last: "How can we know what is true, if we are not told, and why have we not been told before? We walk in the way of our fathers. In future we shall not give any thing to the idols; until now we have done so ignorantly, but now we know it to be wrong. But what shall we do? Will a cow that is swimming in a river, eat the grass which is thrown before her? Thus it is with us."

CALICUT

WITH KODAKAL AND KOILANDY.

Rev. J. M. Fritz (1839). *Br. J. Bosshard* (1856). *Br. J. Lauffer* (1856). *Rev. P. A. Convert* (1857). *Mrs. Gundert* (1838). *Miss Gundert* (1857).

Catechists and Schoolmasters:

English-Malayalam School: *Mr. Salisbury, Kunnen; Esau David, Jacob Heber, Christian Hoar, Samuel Subaya, Jesuadian Vedamuttu, John Peter, Aaron Kunyu, Cornelius Hutten, Abraham Kidavu.*

Schoolmistress:

Anna Subaya.

Communicants	232;	*last year*		164
Non-Communicants	35	-	-	45
Children	170	-	-	166
Catechumeni	13	-	-	47
Girls' Boarding school	39	-	-	50
Christian day scholars	37	-	-	42
English-Malayalam School	80			
4 *Vernacular Schools*	120	-	-	150

By the Lord's mercy we have this year been spared those sore inward trials which we had to record last year. They have been succeeded by trials of another kind, which, though severe, were less afflictive, because we could look upon them as visitations of our heavenly father. Not the least of our trials was the serious indisposition, long absence and final departure for Europe of Br. Fritz, who for 18 years had been the Senior of the station, and under whose care the three congregations belonging to Calicut have grown up. The younger brethren of the station comfort themselves with the hope that Br. Fritz may in time return with renewed health and vigor. Sr. Gundert too, who had managed the Girl's Boarding School with much love and zeal, was compelled by ill health to retire to the Nilagiri for a season. She returned with her daughter, but shortly after had to prepare for her final departure from India. The school now depends on the services of Anna, the wife of Catechist Subaya. On the 25th

of September 1859 14 souls were baptized by Br. Convert at Calicut. One of them is a weaver, who after a course of careful instruction, which he attended with real profit to his soul, was added to the church with his wife and two children. Another convert is a blind man, who in the days of his health had been a servant at Mangalore. His wife and eldest daughter died shortly after their baptism. During the time of instruction he had shown a hearty desire after salvation. A third is the father of our head weaver. A severe illness was the means of awakening him. In others the spirit of God is not working in vain. They wish to be disciples of Jesus and pray for His spirit. May He establish these young souls in His Grace to the glory of His Name!

A young Nair about sixteen years of age one evening came to the gate of the mission premises. When the catechist asked him, why he had come, he said: "Here is the truth. I want to become a christian. He was received on probation and is now under instruction, after having by his own confession led a wandering and vicious life. An other Nair who at first promised well, left us again after a short trial.

If at any time, it was during the last year, that our christians had an opportunity for proving whom they had chosen to be their Lord. Besides the absence of Br. Fritz, whose influence was much missed, the congregation felt the chastening hand of God by much sickness and an unusual number of deaths. The ravages of cholera, of which two members died, were the means of evoking a spirit of prayer among old and young. Those of the converts, who have obtained employment in the Government offices, show a laudable interest in the welfare of their poorer brethren, by providing situations and other means of subsistence for them. On the occasion of Br. Fritz's departure they showed deep attachment to their beloved pastor, by presenting him with a handsome token of their remembrance, which cost them more than two hundred Rupees.

An unlooked for event of the year is the establishment of a good Anglo-Vernacular School which is frequented by 80 boys. It owes its origin, under God, to the encouragement and liberal assistance of an esteemed friend of the Mission.

There is one little anecdote which we must not leave unnoticed. A rich Nair in the neighborhood of Kodakal voluntarily offered a

piece of ground for a school, and erected the house almost entirely at his own expense. It is now attended by 20 children, but the neighbors are still suspicious of its object.

The CARPENTERS' SHOP under the superintendence of Br. Lauffer, and the WEAVING ESTABLISHMENT under Br. Schoch continue to prove a blessing to the mission, the first giving occupation to eleven christian men and boys, and the second to an equal number of hands. The produce of 10 looms during the year has been 4532 yards, which always meet with ready sale among Europeans, East Indians and Natives.

Several MISSIONARY TOURS have been undertaken by the brethren in the vicinity of Calicut, and through the Wynaad, almost everywhere they were well received by the people.

PALGHAUT.

Rev. J. Strobel (1856) *and Mrs. Strobel* (1858).

English Teacher: Mr. Ch. Rehling.

Catechists: Paul Ittirarichen, Paul Chittayagam.

Communicants	7;	*last year*	7
Non-Communicants	2		
Children	5	- -	4
English School	60	- -	52

Another year of suspense and hope has passed. The chastening hand of the Lord has lain heavily upon the Palghaut station. Soon after the arrival of Sr. Strobel, she was seized with sickness and shortly afterwards Br. Strobel was laid low by severe illness. On the 18th of May Br. Strobel had to be removed to Coimbatore in a precarious state, in order to obtain efficient medical attendance. Christian friends received him there most kindly and did all in their power to alleviate his sufferings and to facilitate his recovery. Dr. Miller, though a sufferer himself, continued to do all that medical skill and unremitting attention could effect, till at last the Lord was pleased to raise our sick brother up and to grant him a speedy recovery. However for

a thorough reestablishment of their health both the young invalids had to visit the Hills, where their residence has been so much blessed to them that in the middle of February 1860 they were able to return to their station.

Meantime the work was carried on by catechists who preached in the markets and neighboring villages. Paul Ittirarichen proved, under trying circumstances, a faithful servant of the Lord, and during the illness of Br. Strobel a true christian friend and selfdenying assistant.

The English School, which was in a promising state, had to be given up in June, for want of superintendence. Yet in the face of these sore trials we do not cease to believe, that the Lord has thoughts of love and peace towards us and our station. He is Jesus Christ, the same yesterday, to day and for ever!

IV. NILAGIRI.

KAITY.

Rev. F. Metz (1843). *Rev. C. Moerike* (1845) *and Mrs. Moerike* (1854). *Rev. Chr. Würtele* (1857).

Schoolmaster:

Martin Sambranymuttu.

Communicants	16; *last year*	9
Non-Communicants	3 - -	3
Children	17 - -	10
Christian Day-scholars	12 - -	10
8 *Vernacular Schools*	92 - -	80

No sooner had Br. Würtele supplied the place of Br. Kittel (who was transferred to the Coorg Mission) than it became more and more apparent, that the failing health of the two elder brethren rendered them unequal to the performance of their share of labor. Br. Metz had for some time tried to hide from himself the real state of his health. At length

however it became evident, that his constitution required a radical change. He therefore, with a heavy heart, consented to abide by the counsel of his kind medical adviser who recommended his return home. He left Kaity the day after Christmas after having once more administered the Lord's Supper to the infant congregation. He indulges the hope that after a time the Lord will permit him to return to his beloved hill people. Br. Moerike also was laid aside from active work for several months by a protracted ailment which compelled him to repair to Coonoor in order to be constantly within reach of his kind physician. Towards the close of the year he was permitted to return to his station; his health had considerably improved. We desire here to return our hearty thanks to Dr. Leslie of Coonoor, who has most kindly and disinterestedly given his valuable attendance and counsel to the members of the Nilagiri Mission and the many invalid Brethren and Sisters, who have resorted to the Hills, under pressure of illness. Man's extremity has, in the case of the Nilagiri Mission, been God's opportunity. Contrary to our own expectations, yea almost without our own labor, our little Badaga congregation has increased from two to fourteen members. Two whole families now belong to the church, and live among their heathen neighbors as a light in the Lord. The Lord has laid the foundation of the Badaga church. The hopes and prayers of the late Mr. Casamajor, the generous founder of the mission, and of many other christian brethren have after 12 years received a gracious fulfilment. This is the Lord's doing, it is marvellous in our eyes. May He, the great Masterbuilder, who with His sovereign hand has laid the first stones, continue to select from among the Badagas many a lively stone for His holy temple!

The Vernacular Schools, though fewer in number than at the beginning of the year, have been consolidated under the uninterrupted superintendence of Br. Würtele. A pleasing fruit of the late baptism is, that three Badaga girls have of their own accord begun to learn reading and writing in the evenings after a day's work in a coffee plantation.

A few extracts from the journals of the brethren will throw additional light on our position amongst the people, to whom we have been sent.

Br. Metz writes:

There are indications of an approaching decision either for Christ or for Satan among the Badagas. At an idolatrous festival it occurred, that the headman called the people together in the presence of the missionary, in order to worship the God of the padre. In offering up a prayer the man, a heathen, used the following words: "Lord, (some uttered the name of Christ also) grant us pardon, Lord, let the harvest be a good one, fill our hands and our houses, and shut the mouth of the dragon-like worm!" On his last tours and farewell visits to the various districts he informed the people of his intended return to Europe, but assured them, at the same time, that even at such a distance he would not give them rest but pray for them until they yielded themselves to the Saviour. When taking leave of one of the headmen near the temple of the village, he knelt down with him and offered up a prayer which was voluntarily repeated after him, and when they rose from their knees tears stood in the man's eyes. The Toda even begin to feel uneasy at the spread of light and talk of leaving the hills because they are no longer permitted to perform their cruel funeral rites without restriction.

Br. Moerike gives the following particulars of the baptisms: When the two first Badaga converts, after a three months banishment, had returned to their families, God put it into their hearts, at once to commence daily family prayer, to which they invited the heathen members of their families, and they continued to do so for a year and a half. The two eldest twin daughters, who according to Hindu custom had been engaged in childhood and after the baptism of their father had been removed by the relatives of their intended husbands to prevent their loss of caste returned to their father's house with the declaration, that they would rather become christians with their father than marry heathen husbands. From that time these girls used to attend family prayer regularly with the younger children, and by God's blessing they soon profited so visibly, that they asked for fuller instruction to prepare them for baptism. After many months of strong opposition to the wishes of her daughters, the mother of the larger family yielded at last so far as to give her consent to the special instruction of her children, and at times was not only present but exhibited a growing interest in the lessons herself. About the same time the mother of the second family placed herself and her daughter under instruction. Yet for the whole month that this special instruction was given them daily in an unoccupied house of the Badaga village these two women seemed undecided, till at last at the very end they received strength to conquer their prejudices and to be baptized with all their children. All that were baptized on the 25th of September and on the following Sunday amounted to 12 souls. Such has been, under God, the fruit of family prayer and of the consistent walk of the two first converts.

Br. Würtele ascribes the decrease in the number of scholars attending the Canarese schools partly to the indifference of the parents who see no pecuniary advantage in learning, partly to their dread of the influence of the christian books read by the children. Of late, however, there has been a great improvement in this respect. More applications for the establishment of schools have been made than we can comply with.

Several schoolboys have, no doubt, felt the power of the word of God, but every art is used for keeping them from an open profession of faith. One of these lads has gradually qualified himself for the office of schoolmaster, which he now holds in his own village. To him the first convert, Abraham, owes much of his knowledge of the word of God. His acquaintance with the word and, as it seems at times, his inward convictions make him almost a christian. Another schoolboy, about 14 years old, one day confessed, that a few days before, when he had read the history of our Lord's passion and death, and contemplated the sufferings of Jesus in his mind, he had wept and resolved on asking for baptism. His father, an open enemy, on perceiving that something was working in his son's mind, took him away from school and sent him to a relation employed on a distant coffee plantation. Some time after he returned home and obtained permission to go to school, but his father and the great enemy of souls have so far succeeded in their attempts to deter him, that for the present at least there is little hope of the poor boy escaping from heathenism.

V. COORG.

MERCARA, ALMANDA, ANANDAPURA.

Rev. Dr. H. Moegling (1836) *and Mrs. Moegling* (1844). *Rev. F. Kittel* (1853). *Rev. F. Sauvain* (1854) *and Mrs. Sauvain* (1853). *Rev. G. Richter* (1855) *and Mrs. Richter* (1858).

Catechists and Schoolmasters:

Christian Kamsika, Stephanas Almanda, Stephen Antony.

Communicants	34;	*last year*	3
Non-Communicants	2	- -	3
Children	31	- -	22
Catechumeni	72	- -	40
Parochial School	16	- -	31
English School	80	- -	72

In January 1859 Br. Moegling returned from Europe to Mercara and Almanda, again a member of the Basel Mission. Ten days later he went to attend the General Conference, at Mangalore. On his way thither and still more on his return journey he exposed himself too much to the sun and had to suffer from a nervous fever nearly all February. When sufficiently recovered he took up his post at Mukkaty, now Anandapura, where the congregation had settled, and prepared a select number for baptism. This little band consisted of seven men with their families, altogether 42 souls, which were to receive baptism about Easter time. Finally Palmsunday was fixed upon as the day of baptism, partly from the hope we entertained, that Br. Kittel, who had been chosen by our Home Committee to become pastor to the new congregation, might arrive from the Hills in time to be present at this laying of the foundation of the Anandapura church. Br. Kittel arrived on the 15th of April and assisted at the baptism on the 17th. On Easterday we celebrated the Lord's Supper with the newly baptized adults and some English friends who had come on a visit.

Soon after another little company applied for baptism and was accepted. The second baptism will, we hope, take place at Easter

1860. Having failed in building a more substantial house before the Monsoon the brethren lived in the future outhouses of the Mission house behind mat-doors and windows. They conducted morning and evening prayers, had when ever practicable catechetical instruction at noon, and divided the Sunday-services between them. The rest of their time was given to the study of old Canarese and Tamil. Once a week Br. Moegling visited Almanda, where his family lived with Br. and Sr. Sauvain. Thus some weeks passed quickly and happily. But afterwards fever made its appearance and the brethren suffered from it alternately. Towards the end of June Br. Kittel became so ill, that he had to be carried to the house of Br. Richter at Mercara where he remained during the severest rains. Dr. Prichard most kindly attended him there. In August he returned to his post in health and vigor and resumed his preaching visits to the houses scattered in our neighborhood. It was a matter of some importance that the brethren should keep their post in spite of rain and fever, Br. Moegling therefore continued to stay at Anandapura. Our congregation were pleased to see, that they were dearer to us than comfort and health. Our presence and our medicines have helped to keep the congregation in better health and spirits. Not one of the adult died in the monsoon. In November only we had two deaths, one at Anandapur aud one at Beppunadu.

In the beginning of September Br. Moegling accompanied his family to Mercara for his wife's sake, who needed a change of air and medical attendance.

In October the Brethren Moegling, Kittel and Richter made a preaching tour to the annual Coorg festival at Talakaveri. They were accompanied by Br. Finckh who joined them with his preparandi class from Mangalore.

As early as October 1859 a fresh attempt at building was made at Anandapura, but in the midst of great difficulties and with so little success that till February 1860 only the foundation of the Mission-house was laid.

Before the close of the year Br. Moegling had to accompany his wife, whose health rapidly failed, to Mangalore, where she and the

children embarked for Europe on board the "Windsor Castle." He returned from the coast in ill health and has had a weary time of sickness and inaction since.

The Anandapura congregation it would be unjust to complain of. The newly baptized on the whole have done well. All, even the oldest men are diligent in learning to read in order to acquire the ability to peruse the Bible. They meet in the schoolroom in the evenings for this purpose. When an invitation came from Mangalore, to send boys to the preparandi school there, all rejoiced in so good an opportunity, and five boys were offered, three of whom were received. The female part of the congregation has not yet received the attention they need. The new parish is still waiting for a pastor's wife, whose assistance is indispensable, if instruction, discipline and order are to be introduced into houses and families. May the Lord supply our wants in due time and grant unto us those gifts of grace which we need for ourselves and for our people! Of the adult scholars who attend the night school, four have learned to read. The oldest of them, Abraham, who is upwards of 60 years old, said to Br. Kittel who had asked him, if he found it difficult to learn: "In the name of Christ I shall yet succeed in learning to read; how ill would it become a christian, not to be able to read the word of God!"

The English School is doing well. The regular daily attendance is 60, more than half of whom are Coorgs. There might be many more of the latter class considering the numbers of the Coorg population. But there are several obstacles; one is, that very few Coorg families reside at Mercara, wherefore Coorg boys from the country have some difficulty in finding board and lodging. A general desire for education is not yet felt. There have been four public and private examinations during the year. Two of them were held by the Government Inspector, who was pleased with the general proficiency of the scholars. At the close of the year 1859 the first class consisting of 7 youths left the school. Some have obtained Government situations, some are employed on coffee plantations, one has entered the preparandi class at Mangalore and one has gone to Madras to finish his education there.

OBITUARY.

Caroline Salome Mook was born on the 24th of May 1814, the 3rd of 15 children. Her father, J. Ph. Mook was merchant at Langencandel in the Palatinate. The care of the younger members of the large family, only four of whom survive, soon engaged the lively little Caroline, who early acquired that habit of cheerful unremitting activity which distinguished her to the last day of her life. However even then whilst she performed the manifold duties of a large household, the words and example of a godly man, Mr. Koehler of Strassburg, who occasionally visited the family, made a deep and lasting impression on her heart. In the year 1851 she lost her father, who died a true believer. She was now sent to the well known girls' school at Kornthal in Württemberg. There she made the acquaintance of that excellent and godly man, Father Hoffmann. Her stay at Kornthal did not last long. The mother, who after the death of her husband had taken charge of a free school, required an assistant and found all she wanted in her own daughter Caroline, who eventually succeeded her in the management of the school. The young schoolmistress was so completely absorbed in her work, that she gradually lost the good impressions received in childhood and led, as she herself afterwards acknowledged with sorrow, a life without Christ and without hope. Her school became her idol till a faithful minister, the Rev. Mr. Haerter of Strassburg roused her out from spiritual sleep. He came to visit the school, examined the children and took notice of every thing. When all was over and he was going to leave he patted Caroline on the shoulder and said: "I am pleased with your school, Miss Mook, you are very zealous and think you are doing your best, but I find one great defect, you do not allow the Lord to work in your own heart, or those of the children." These few words uttered with great earnestness and love pricked her heart. She stood thunderstruck and could not say a word in her defence, but felt she had fully deserved the rebuke. Now her eyes were opened, she saw her lost state, and after a prolonged struggle obtained that peace which passeth all understanding. Having received grace her calling became her joy and happiness. She had no more thought of any merit of her own, but rejoiced in the free grace of God. Thenceforth she not only taught her pupils at school, but visited them in their houses, preached to their mothers and established little working meetings for the Mission here and there. Thus prepared for the missionary calling, Miss Mook was engaged by the Ladies' Society at Basel in 1842 to go to India as schoolmistress. In the year 1844 she married Br. Chr. Müller at Tellicherry, where she labored with great devotedness among a number of Portuguese children whom she daily gathered around her, and visited a heathen girls' school which her husband had opened in the town. In the year 1849 she accompanied her husband to the new station of Chombala, 8 miles South of Tellicherry, where a congregation of 30 souls had been

established in a remarkable manner. At once she threw herself heart and soul into the work of instructing the female part of the congregation and of educating the children. Eight years were thus spent among a growing congregation to whom her faithfulness, diligence, zeal and love were greatly blessed. In autumn 1857 she had to exchange her beloved Chombala for Cannanore, whither her husband was called to assist Br. Hebich. On the 27th of September the bell which she had procured for the little church on the hill, called the congregation together for the farewell meeting, after which Br. and Sr. Müller took leave of their beloved congregation bathed in tears. At Cannanore she had to go through a school of suffering and self denial, in which she rapidly ripened for the joy of her Lord. During the year 1859 she often expressed a presentiment, that the Lord would soon take her away, and without abating in her wonted cheerfulness and energy she frequently appeared absorbed in thought. On the 5th of January 1860 she rose in the morning as usual at 5 o'clock, but did not leave her room. Her confinement was at hand. At nine she lay down and said to her sorrowing husband: "I believe my end is at hand. Ask leave of the Committee, take the children home, or send them, if possible, with the party now ready for embarkation." On her husband's assent being given, she said: "Now I can calmly and cheerfully die, for I know that my Redeemer liveth." She desired to have a token of remembrance sent after a friend who had recently left Cannanore, to leave a few keepsakes to her children at Basel, and to give contents of her working box, in all 25 Rs. and her clothes to the poor at Chombala. Having arranged these things, she awaited her end with calmness and fortitude and was much engaged in prayer for the whole day. In the following night the dreaded hour came. Her sufferings were very great. In vain did her kind physician call in two of his Colleagues to give their advice and assistance. However even during the last fearful struggle passages like these: "The blood of Jesus Christ, the son of God, cleanseth us from all sin," "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb," were on her lips and in her heart, until all pain ceased and she breathed her last in the morning between 8 and 9 o'clock. In the evening of the same day her remains were accompanied to the burial ground by the native congregation, and the Brethren Fritz and Hoch who spoke at the grave, the former in Malayalam, the latter in English, from the words: "If thou wouldest believe, thou wouldst see the glory of God." A deeply afflicted husband and six children mourn their great loss, which is felt by the whole Mission. Marvellous are the ways of the Lord, dark and mysterious at times but in the end full of grace and truth.—

Western Africa.

The Gold Coast of Upper Guinea is the first field of foreign Missions on which the Basel Society have entered and which in the midst of many sore trials and great vicissitudes they have been enabled to maintain to this day.

The last years' report of the Basel Committee opened with praise and thanksgiving to the Lord for having given them many proofs, that they have not in vain labored, prayed and waited for many a year. There are unmistakeable evidences, they said, of the mighty influence which the Mission exercises over the Negro tribes of the Gold Coast. Many a time, it happened in the course of last year, that we were amazed at the news of the African mail, reporting unexpected and rapid changes which, we had imagined, could not take place before the lapse of years. Those who interest themselves in the African Mission have to learn patience, and to be satisfied with slow progress. This lesson we have been taught by the painful experience of many years. The greater is now our joy at the unexpected successes of the past year. However our warfare with the powers of darkness in that part of the world is far from being ended. The war between the British and a rebellious chief, an enemy at the same time to our cause, has led to the ruin of our new station at Odumase. Quite lately our brethren have been informed of instances of human sacrifices for the dead offered in spite of the prohibition of the British Government. Neither is the slavetrade yet put a stop to within the limits of our Mission district. Br. Aldinger writes: "The slave trade which wastes and impoverishes Africa has not yet received its death blow even on the Gold Coast. For several weeks past we could see children, boys and girls from 10 to 15 years of age driven by Christiansborg to Akkra market. The price of a strong and healthy youth is 50 Dollars." Three of our brethren and one sister have gone to their rest. These are painful bereavements in a field so full of Missionary graves. Notwithstanding, neither the Committee nor our brethren have wavered in faith. The hands of the remaining laborers have been strengthened. An experienced laborer has returned to Africa accompanied by two new

brethren and one sister who is engaged to one of the brethren there. Three brethren, who had been seriously ill, and one of them a sufferer for years, have been wonderfully and completely restored. The latter has felt strong enough to decline several invitations to come home.

In comparing the last census of the African mission with that of the previous year we find an increase of 40 adult members. The number of catechumeni is 89. There are 61 heathen scholars. The grand total of persons connected with the Mission has increased by 207 souls. Another circumstance clearly justifies our expectations of a more rapid development of the African church, the striking increase in the number of native assistants which has doubled. In the seminary then there were eleven pupils who have since become catechists. In their place 22 new boarders have been received into the institution, and the brethren hope, that in future a new class may be received every year. If this hope be fulfilled even partially, we may look for great things within a few years. We may be able to throw our nets farther and farther without augmenting the European agency, and the country may be filled with the sound of the Gospel in every direction, especially if the Lord baptized our African brethren with spirit and fire from above.

A no less important branch of our work in Africa is FEMALE EDUCATION. In three different localities (Christiansborg, Aburi and Akropong) there are 112 Negro girls educated by European schoolmistresses and missionaries' wives. In connexion with these girls institutions we have to mention the encouraging fact, that a number of protestant ladies in Russia have taken a deep interest in them and largely contribute to their maintenance.

The desire for christian instruction and the preaching of the gospel is constantly spreading. No less than four villages in the vicinity of the principal stations have been supplied with catechists and schools. At Late, a place near Akropong, formerly one of the least promising localities, a congregation of 26 souls has lately been gathered. The Catechist Edward Samson writes, as follows:

"I will not say much in praise of our Christians, our Catechumeni and scholars, but I must let you know that we have commenced building a school-house and are greatly assisted in it by our people. Some fetch water, others prepare loam, a third party goes to cut grass. When others ask them why they labor in this way without pay, they reply, "we do it for christianity's sake and because we want to learn." I observe them very closely and have to find no fault with them. I therefore continue to pray and ask the Lord, to whom all power is given, that He may keep them from the power of Satan who would drag them back to their former wicked ways. The chief too continues friendly towards me and the school."

Among those who were lately baptized at this outstation, is the heir apparent of the chief. Perhaps this village, so often occupied and as often abandoned may become the first place in the Aquapim hills, where a christian is called to the management of public affairs. At any rate the formation of little congregations at our outstations is of the utmost importance. If the number of converts continue to increase in the villages, heathen customs and heathenism itself will receive one blow after another, until the day when it must be decided who is to rule over men's hearts and minds, Christ and his word, or the prince of darkness and the wiles of the fetish-priests.

China.

Br. Lechler is still at home for the benefit of his health, but fully engaged in advocating the claims of China in churches and lecture rooms. He has also translated the gospel of St. Matthew into the popular dialect of the Chinese language, and printed it in Roman characters according to the Alphabet of Prof. Lepsius at Berlin who most kindly offered to carry the translation through the press. His only Colleague, whom he has left behind in China, Br. Winnes, has since borne the whole burden of the work. He will, ere long, be joined, and comforted by Br. Martig, who left Basel in October, and paid our Western India Stations a visit on his way to China. Lilong is now the most hopeful inland station where the native congregation in the

long absence of their European pastors during the late war, have prospered beyond expectation. Our Committee therefore have gladly consented to make Lilong the head quarters of the Mission, as soon as practicable.

Br. Winnes writes of his visit to the long deserted little flock of Lilong and the neighborhood.

When we reached Lilong on a Friday afternoon and approached the chapel, which had not been touched by the heathen during our two years absence, the people residing near the chapel soon espied us and came running to meet their old friends. One of them was old Chin-si-pak, whose leg had been broken by the kick of a horse on the day of the attack at Pukak. He came to meet me leaning on a crutch. The sight of the man touched my heart. But when he pressed my hand with tears in his eyes, and called out in Chinese: my pastor comes, my pastor comes! and all the rest, young and old, received me with affectionate joy, I was so overcome, that I could not speak to them for some time. I then went with my companion, Br. Hanspach of the Barmen Mission, to the little room on the top of the chapel, which the christians had put in order for us. Here we felt soon at home. From the time of my arrival to our departure I had daily visits from members of our congregation. They showed us much attention, kindness and love, and provided us plentifully with fowls and eggs. Sunday was the 4th Advent, a lovely day. The whole congregation assembled together. Parties of christians came from Pukak, Ha-tshun, and Tong-hong-kang, and the chapel was crowded. This opportunity for preaching to so large an assembly brought the responsibility and importance of my calling forcibly home to my heart. I preached from the gospel of the day which was the testimony of John the Baptist, and my dear companion gave some catechetical instruction. After service I shook hands with such churchmembers as I had not seen before. The Lord's Supper I could not celebrate with the congregation, though many desired it, because I could not stay long enough to make full inquiry into their individual state of mind and their conduct during our long separation. I wished to reach Hongkong before Christmas, where I intended to administer the Sacraments. I believe it was wholesome for our people as well as for us to have been separated for some time. The congregation has stood firm although some individuals have fallen away, but their places have been filled up by new converts. They have shown me great attachment and kindness, which comforted me much and completely won my heart, though in former days they had often tried my patience. Christianity has struck deeper roots in the hearts of many than I was prepared to find. At any rate we have here a good starting point whence to carry the Gospel through the country.

The Hakka congregation at Hongkong under Br. Winnes' charge consists of about 30 people, 8 of whom are pupils living under his own roof. The Committee's report on the Chinese Mission closes with these words: "If we had more brethren and more means at our disposal, we doubtless would send more than one missionary to China. Perhaps the spirit of the Lord will soon raise up men here and there, who do not wish to live to themselves but to the Lord and feel constrained in the name of the Crucified to carry the message of peace to the Chinese. If it be so, let them make haste, for the days of sowing are numbered. Soon the harvest day will come, the day when the winepress will be trodden. Then it is too late!"—

CONCLUSION.

The changes which have come over India have tended on one hand greatly to multiply the demands on the liberality of the liberal, and on the other to impair the resources of the European community. We acknowledge with sincere thankfulness, that among the many applicants for pecuniary assistance our Mission though a foreign Society has not been overlooked. During our past official year, up to November 1859 the Indian contributions of our Mission have amounted to the sum of

Rs. 370. 11. 11. from members of native congregations,
7820. — 6. Donations from our English friends,
3743. 14. 10. Subscriptions toward Schools.

Our Home Committee had during the financial year of 1858 received from Switzerland, Germany and other parts of the continent a larger amount of donations than in any previous year. On the day of the last anniversary there was an actual surplus of 21,000 francs in the Basel treasury. Since then, however, the decrease of subscriptions, especially within the last two quarters, has been so great, that according to the latest accounts the Committee have been compelled to raise a loan of nearly 8000 pound sterling for meeting the current expenses. Under these circumstances our Indian Friends will pardon us if we appeal with greater urgency than ever for the continuance, yea increase of their liberal support. Our Western India Mission has completed the twenty

fifth year of its existence in this country. It has, under God's blessing grown slowly but steadily.

Native congregations have been established and show signs of vitality, in Canara, the Southern Mahratta country, the Malayalam and the Nilagiri. The Mission is no longer a problem but a fact. A number of our Brethren lie buried in the country of their adoption. A native ministry has commenced to rise by the side of the European agency.

We have taken a fair share in the literary labors of Indian Missions. The population of our districts have had the gospel preached to them and the name of Jesus Christ has become familiar to the heathens around us. The time of greater successes, we trust, is approaching. Shall it be said, that the German Mission was liberally supported by the Christian Community of India only while it was a novelty, and that when it had taken root when its work began to tell on the people and its influence to be felt in the country, its former friends ceased to take an interest in its progress, or that after one generation of zealous and loving supporters had been removed, no successors were found for them among the succeeding generation of British Residents?

We hope better things of the Christian Community of the present day, and trust, that our British Brethren and Friends, though their means may be somewhat impaired in these days of retrenchment will enlarge their hearts and devise still more liberal things, as they see the day approaching, when the battle of the Gospel and Name of Jesus, against the powers of darkness in India

will be decided. We would not take one Rupee from the resources of any other Missionary Society in India. We heartily desire that all should prosper, and if Christian liberality do flourish more abundantly, all will share in the blessing. Yet, if the poorest are to be helped first, the Basel Evangelical Mission with an income of 25,790 Pound Sterling, and three Missions in Western India, Western Africa and China, carried on by 102 European Missionaries, and a staff of 96 Native Agents has a strong claim on the support of those who long for the day, when the Gospel shall be known among all nations.

Expenditure of the Mission

DURING THE YEAR 1858—1859.

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	Rs.	As.	Ps.
Expenditure of 42 Brethren, and 20 Sisters	35,795	12	2
Journies, including home Passages	14,647	3	5
Munshis	1,366	7	7
Catechists	6,126	4	8
Postage	1,091	13	3
Libraries	381	1	10
Buildings and Repairs	15,275	4	6
Catechist Institutions	1,379	4	8
Boys' Institutions	3,257	6	2
Girls' Institutions	5,603	5	10
English Schools	10,550	6	9
Vernacular Schools	4,420	1	6
Church Expences	3,561	15	5
Taxes	459	5	2
Printing Establishments	1,400	0	0
Agricultural Outlays	5,240	2	4
Furniture of Mission houses	2,410	8	0
General Conference	441	2	4
Sundries	1,250	7	7
Total Rs.	114,658	1	2

E. & O. E.

Mangalore, 31st October, 1859.

G. Pfleiderer.

SUBSCRIPTIONS AND DONATIONS

FOR THE MISSION.

Received from November 1858 to 1859.

Donations of the Native Congregations at	Rs.	A.	P.
Mangalore.	12	2	8
Udapy and Mulky.	26	12	0
Dharwar.	3	3	6
Hubly.	34	12	0
Bettigherry.	2	5	6
Malasamudra.	11	4	0
Güledgudd.			
Weaver Shantappa. Rs. 100 0 0 „ Nijagunappa „ 50 0 0 Congregation. „ 18 11 9	168	11	9
Cannanore.	8	4	7
Tellicherry.	18	7	0
Chombala.	8	11	5
Calicut.	71	1	6
Kaity.	5	0	0

Collected by Rev. C. W. Isenberg, Bombay.

	Rs.	A.	P.
Nasik. thro' Rev. W. S. Price.			
R. W. Graham Esq.	20	0	0
Surat. thro' Rev. Hormusdjee Pestonjee.			
H. Hebbert Esq. C. S.	100	0	0
E. P. Robertson Esq.	30	0	0
Rev. R. Montgomery.	10	0	0
R. Young Esq.	10	0	0
Bombay. Lord Elphinstone.	100	0	0
Dr. H. Miller.	10	0	0
Commodore Wellesley.	20	0	0
Mr. Winald.	10	0	0
A Friend.	10	0	0
Lt. Col. R. Woosnam.	10	0	0
Jooneer. thro' Rev. C. F. Schwarz.			
Rev. C. F. Schwarz.	12	0	0
Rev. J. Bunter.	2	0	0
Mr. Dickinson.	5	0	0
Tannah.			
R. W. Hunter Esq. C. S.	50	0	0
A. Taylor Esq.	10	0	0
Nagpore. Major Arrow.	50	0	0
Baroda. Major Shaw.	50	0	0
Bombay. A Friend, thro' Mr. J. Neuberg.	3	0	0
D. J. Kennelly Esq.	10	0	0
Capt. Day.	5	0	0
H. L. Anderson Esq.	10	0	0
Surat. Rev. Hormusdjee Pestonjee.	5	0	0
From Friends.	50	10	0

Collected by Major J. Halliday.

Bangalore.	Rs.	A.	P.
Major Halliday.	20	0	0
Major Brockmann.	20	0	0
Capt. Tripe.	10	0	0
Capt. Clark Kennedy.	10	0	0
Mrs. C. Nelson.	3	0	0
Lt. S. Simpson.	10	0	0
R. H. James Esq.	5	0	0
Lt. T. Moxon.	5	0	0
J. Garrett Esq.	10	0	0
W. Page Esq.	2	0	0
Capt. Prickle.	20	0	0
Major Dobbs, annual contribution.	50	0	0
Capt. Bruce.	20	0	0
Mr. Xavier, Apothecary.	20	0	0
Mr. W. Walker.	2	0	0
Mr. B. Lacey.	2	0	0
Mr. W. Hutson.	2	0	0
Mr. A. Tomlinson.	2	0	0
Mr. E. A. Steele.	2	0	0
Capt. Prickle.	18	0	0
Major Halliday.	30	0	0
Ellore. Remitted by T. Chase Esq.			
J. J. Cotton Esq.	15	0	0
W. Knox Esq.	10	0	0
Col. Lawrence.	15	0	0

	Rs.	A.	P.
Major Boulderson.	10	0	0
M. C. Chase Esq.	10	0	0
T. Chase Esq.	20	0	0
Seringapatam. Collected by F. A. Groves Esq.			
F. A. G.	20	0	0
E. H. Groves Esq.	5	0	0
D. Carstair Esq.	10	0	0
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Monican.	2	0	0
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R. W. Hesketh Esq.	1	0	0
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Dr. Chimmo.	3	0	0
N. N.	14	0	0

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N. N.	20	0	0
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R. Swinton Esq.	18	0	0
D. Williams Esq.	3	0	0
Col. Wight.	4	0	0
Capt. Curtis.	3	0	0
Dr. Bean.	6	0	0
Col. Madden.	12	0	0
Major Armstrong.	6	0	0
Capt. Shand.	7	0	0
Dr. Chimmo.	4	0	0
N. N.	12	0	0
Col. Pears. C. B.	6	0	0
Lt. Turton.	1	0	0
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R. Swinton Esq.	18	0	0
Col. Pears. C. B.	6	0	0
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R. Swinton Esq.	18	0	0

	Rs.	A.	P.
Col. Wight.	4	0	0
Capt. Curtis.	1	0	0
Col. Madden	6	0	0
Capt. Shand.	7	0	0
N. N.	11	0	0
Col. Pears. C. B.	6	0	0
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Dr. Leslie.	16	0	0
Dr. Colebrook.	20	0	0
A friend, thankoffering.	50	0	0

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Mrs. Bennett.	25	0	0
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Th. Stanes Esq.	20	0	0
R. Stanes Esq.	10	0	0
H. Hayne Esq.	10	0	0
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thro' Major R. Dobbie 39th Regt.			
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Capt. Govan R. Arty.	6	0	0
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Capt. H. L. Robinson 20th N. I.	15	0	0
Mr. J. J. Hearn.	4	0	0
Major Anderson H. M. 56th	4	0	0
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Dr. Neilson.	8	0	0
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Hoobly, acknowledged by Br. Müller.			
Ch. Ade Esq.	25	0	0
Hassan, Major J. Halliday, towards Br. Hunziker's colportage-journey.	25	0	0

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REPORT

OF THE

BASEL EVANGELICAL MISSIONARY SOCIETY.

FORTY-FOURTH YEAR.

1859.

TWENTIETH REPORT OF THE GERMAN EVANGELICAL MISSION IN SOUTH WESTERN INDIA.

MANGALORE:
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1860.

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